

IMPROVEMENT ERA



OCTOBER, 1925

Vol. 28

No. 12

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
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Leading authors of Church and State contribute to the *Improvement Era*. Articles from about two hundred authors appeared in the last volume and many besides who wrote short articles from the stakes and wards and mission fields. The reader of the pages of the *Era* obtains a wide scope of thought from a variety of sources.

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Dawn and Sunset

(A page from the poem, "In the Temple of the Great Out-doors.")

DAWN

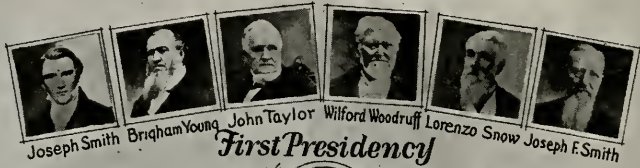
The dawn poured up a shaft of light
Across the silver edge of night,
Baptized each flinty fountain spire
With rosy tints of living fire,
Kissed into bloom the fleecy foam
That rippled down the dusky dome,
O'er-flowed the faded milky way
And deepened into golden day.

SUNSET

A miracle of sunset sky
Transfixed the wonder-stricken eye:
Above the Oquirrh mountains rolled
A molten sea of living gold,
And through the banks of murky haze
That kindled in the sunset blaze
Bright flaming shafts of amber ray
Shot fan-like up the canopy;
Across the purple valley wide
The landscape caught the rosy tide
Unfolding to the startled eye,
Bright pinnacled against the sky,
The Wasatch mountains, winter-capped,
In Alpine conflagration wrapped.

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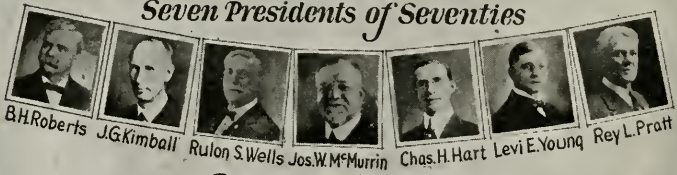
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Seven Presidents of Seventies



Presiding Bishopric



September - 1925

FORMER PRESIDENTS OF THE CHURCH, AND THE GENERAL CHURCH
AUTHORITIES AS AT PRESENT CONSTITUTED

IMPROVEMENT ERA

Vol. XXVIII

OCTOBER, 1925

No. 12

THE TENNESSEE CASE

The Undelivered Argument on the Anti-Evolution Law

BY WILLIAM JENNINGS BRYAN

[Because of an early termination of the Dayton trial, the Commoner was prevented from delivering this speech prepared in the defense of the anti-evolution law; but on July 28, 1925, following the death of her husband, July 26, Mrs. Bryan made its text known to the world. An introductory note to the address reads:

"A sudden decision of the defense to submit the case without argument and permit a verdict of guilty, prevented the delivery of the speech.

"As it presents the issues involved and the reasons for the law prohibiting the teaching in public schools of any hypothesis that makes man a descendant of any lower form of life, it is printed for the information of the general public."

Mr. Bryan declared in the address that the case was no longer local, but that it has assumed the proportions of a battle-royal between belief and unbelief in the Christian faith and Bible. We are certain that our readers will find much to interest them in the speech.—*Editors.*]

May it please the court, and gentlemen of the jury:

Demosthenes, the greatest of ancient orators, in his "Oration on the Crown," the most famous of his speeches, began by supplicating the favor of all the gods and goddesses of Greece. If, in a case which involved only his own fame and fate, he felt justified in petitioning the heathen gods of his country, surely we, who deal with the momentous issues involved in this case, may well pray to the Ruler of the Universe for wisdom to guide us in the performance of our several parts in this historic trial.

Let me, in the first place, congratulate our cause that circumstances have committed the trial to a community like this and entrusted the decision to a jury made up largely of the yeomanry of the state.

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The book in issue in this trial contains on its first page two pictures contrasting the disturbing noises of a great city with the calm serenity of the country. It is a tribute that rural life has fully earned.

I appreciate the sturdy honesty and independence of those who come into daily contact with the earth, who, dealing with the myriad mysteries of earth and air, seek to learn from revelation about the Bible's wonder-working God. I admire the stern virtues, the vigilance and the patriotism of the class from which the jury is drawn, and am reminded of the lines of Scotland's immortal bard, which, when changed but slightly, describe your country's confidence in you:

O Scotia, my dear, my native soil!
 For whom my warmest wish to heaven is sent;
 Long may thy hardy sons of rustic toil
 Be blest with health, and peace, and sweet content!

And, oh, may heav'n their simple lives prevent
 From luxury's contagion, weak and vile;
 Then, howe'er crowns and coronets be rent,
 A virtuous populace may rise the while,
 And stand, a wall of fire, around their much-loved isle.

The Issues and the Misrepresentations

Let us now separate the issues from the misrepresentations, intentional or unintentional, that have obscured both the letter and the purpose of the law. This is not an interference with freedom of conscience. A teacher can think as he pleases and worship God as he likes, or refuse to worship God at all. He can believe in the Bible or discard it; he can accept Christ or reject him. This law places no obligations or restraints upon him. And so with freedom of speech, he can, so long as he acts as an individual, say anything he likes on any subject. This law does not violate any rights guaranteed by any constitution to any individual. It deals with the defendant not as an individual, but as an employee, an official or public servant, paid by the state, and therefore under instructions from the state.

The Control of Public Schools

The right of the state to control the public schools is affirmed in the recent decision in the Oregon case, which declares that the state can direct what shall be taught and also forbid the teaching of anything "manifestly inimical to the public welfare." The above decision goes even farther and declares that the parent not only has the right to guard the religious welfare of the child, but is in duty bound to guard it. That decision fits this case exactly. The state had a right to pass this law, and the law represents the determination of the parents to guard the religious welfare of their children.

It need hardly be added that this law did not have its origin in bigotry. It is not trying to force any form of religion on anybody. The majority is not trying to establish a religion or to teach it—it is trying to protect itself from the effort of an insolent minority to

force irreligion upon the children under the guise of teaching science. What right has a little irresponsible oligarchy of self-styled "intellectuals" to demand control of the schools of the United States, in which twenty-five millions of children are being educated at an annual expense of nearly two billion dollars?

Christians must, in every state in the union, build their own colleges in which to teach Christianity; it is only simple justice that atheists, agnostics and unbelievers should build their own colleges if they want to teach their own religious views or attack the religious views of others.

The Tennessee Law

The statute is brief and free from ambiguity. It prohibits the teaching in the public schools of "any theory that denies the story of divine creation as taught in the Bible," and teaches, "instead, that man descended from a lower order of animals." The first sentence sets forth the purpose of those who passed the law. They forbid the teaching of any evolutionary theory that disputes the Bible record of man's creation, and to make sure that there shall be no misunderstanding, they place their own interpretations on their language and specifically forbid the teaching of any theory that makes man a descendant of any lower form of life.

The evidence shows that defendant taught, in his own language, as well as from a book outlining the theory that man descended from lower forms of life. Howard Morgan's testimony gives us a definition of evolution that will become known throughout the world as this case is discussed. Howard, a 14-year-old boy, has translated the words of the teacher and the text-book into language that even a child can understand. As he recollects it, the defendant said a little germ of one cell organism was formed in the sea; this kept evolving until it got to be a pretty good sized animal; then came on to be a land animal, and it kept evolving and from this was man." There is no room for difference of opinion here, and there is no need of expert testimony. Here are the facts corroborated by another student, Harry Shelton, and admitted to be true by counsel for defense. Mr. White, superintendent of schools, testified to the use of *Hunter's Civic Biology*, and to the fact that the defendant not only admitted teaching evolution, but declared he could not teach it without violating the law. Mr. Robinson, the chairman of the school board, corroborated the testimony of Superintendent White in regard to the defendant's admissions and declaration. These are the facts: they are sufficient and undisputed; a verdict of guilty must follow.

Religion Not Hostile to Learning

But the importance of this case requires more. The facts and arguments presented to you must not only convince you of the justice of conviction in this case, but, while not necessary to a verdict of guilty,

they should convince you of the righteousness of the purpose of the people of the state in the enactment of this law. The state must speak through you to the outside world and repel the aspersions cast by the counsel for the defense upon the intelligence and the enlightenment of the citizens of Tennessee. The people of the state have a high appreciation of the value of education. The state constitution testified to that in its demand that education shall be fostered and that science and literature shall be cherished. The continuing and increasing appropriations for public instruction furnish abundant proof that Tennessee places a just estimate upon the learning that is secured in its schools.

Religion is not hostile to learning; Christianity has been the greatest patron learning has ever had. But Christians know that "the fear of the Lord is the beginning of wisdom" now, just as it has been in the past, and they therefore oppose the teaching of guesses that encourage Godlessness among the students.

Scientific Knowledge of Incalculable Service.

Neither does Tennessee undervalue the service rendered by science. The Christian men and women of Tennessee know how deeply mankind is indebted to science for benefits conferred by the discovery of the laws of nature and by the designing of machinery for the utilization of these laws. Give science a fact and it is not only invincible, but it is of incalculable service to man. If one is entitled to draw from society in proportion to the service that he renders to society, who is able to estimate the reward earned by those who have given to us the use of steam, the use of electricity, and enabled us to utilize the weight of water that flows down the mountainside? Who will estimate the value of the service rendered by those who invented the phonograph, the telephone and the radio? Or, to come more closely to our home life, how shall we recompense those who gave us the sewing machine, the harvester, the threshing machine, the tractor, the automobile, and the method now employed in making artificial ice? The department of medicine also opens an unlimited field for invaluable service. Typhoid and yellow fever are not feared as they once were. Diphtheria and pneumonia have been robbed of some of their terrors, and a high place on the scroll of fame still awaits the discoverer of remedies for arthritis, cancer, tuberculosis and other dread diseases to which mankind is heir.

Christianity Welcomes Truth.

Christianity welcomes truth from whatever source it comes and is not afraid that any real truth from any source can interfere with the divine truth that comes by inspiration from God himself. It is not scientific truth to which Christians object, for true science is classified knowledge, and nothing therefore can be scientific unless it is true.

Evolution Merely an Hypothesis.

Evolution is not truth; it is merely an hypothesis—it is millions of guesses strung together. It had not been proved in the days of Darwin; he expressed with astonishment that with two or three million species it had been impossible to trace any species to any other species. It had not been proven in the days of Huxley, and it has not been proven up to today. It is less than four years ago that Professor Bateson came all the way from London to Canada to tell the American scientists that every effort to trace one species to another had failed—every one. He said he still had faith in evolution, but had doubts about the origin of species. But of what value is evolution if it cannot explain the origin of species? While many scientists accept evolution as if it were a fact, they all admit, when questioned, that no explanation has been found as to how one species developed into another.

Chemistry an Insurmountable Obstacle to Evolution.

Darwin suggested two laws, sexual selection and natural selection. Sexual selection has been laughed out of the class room, and natural selection is being abandoned, and no new explanation is satisfactory, even to scientists. Some of the more rash advocates of evolution are wont to say that evolution is as firmly established as the law of gravitation or the Copernican theory. The absurdity of such a claim is apparent when we remember that anyone can prove the law of gravitation by throwing a weight into the air, and that anyone can prove the roundness of the earth by going around it, while no one can prove evolution to be true in any way whatever.

Chemistry is an insurmountable obstacle in the path of evolution. It is one of the greatest of the sciences; it separates the atoms—isolates them and walks about them, so to speak. If there were in nature a progressive force, an eternal urge, chemistry would find it. But it is not there. All of the ninety-two original elements are separate and distinct; they combine in fixed and permanent proportions. Water is H_2O , as it has been from the beginning. It was here before life appeared and has never changed; neither can it be shown that anything else has materially changed.

There is no more reason to believe that man descended from some inferior animal than there is to believe that a stately mansion has descended from a small cottage. Resemblances are not proof—they simply put us on inquiry. As one fact, such as the absence of the accused from the scene of the murder, outweighs all the resemblances that a thousand witnesses could swear to, so the inability of science to trace any one of the millions of species to another species, outweighs all the resemblances upon which evolutionists rely to establish man's blood relationship with the brutes.

Spiritual Power Draws Souls to Heaven.

But while the wisest scientists cannot prove a pushing power,

such as evolution is supposed to be, there is a lifting power that any child can understand. The plant lifts the mineral up into a higher world, and the animal lifts the plant up into a world still higher. So, it has been reasoned by analogy man rises, not by a power within him, but only when drawn upward by a higher power. There is a spiritual gravitation that draws all souls toward Heaven, just as surely as there is a physical force that draws all matter on the surface of the earth towards the earth's center. Christ is our drawing power; He said, "I, if I be lifted from the earth, will draw all men unto me," and his promise is being fulfilled daily all over the world.

What Does Evolution Mean?

It must be remembered that the law under consideration in this case does not prohibit the teaching of evolution up to the line that separates man from the lower forms of animal life. The law might well have gone farther than it does and prohibit the teaching of evolution in lower forms of life; the law is a very conservative statement of the people's opposition to an anti-Biblical hypothesis. The defendant was not content to teach what the law permitted; he, for reasons of his own, persisted in teaching that which was forbidden for reasons entirely satisfactory to the law makers.

Most of the people who believe in evolution do not know what evolution means. One of the science books taught in the Dayton high school has a chapter on "the evolution of machinery." This is a very common misuse of the term. People speak of the evolution of the telephone, the automobile, and the musical instrument. But these are merely illustrations of man's power to deal intelligently with inanimate matter. There is no growth from within in the development of machinery.

Equally improper is the use of the word "evolution" to describe the growth of a plant from a seed, the growth of a chicken from an egg, or the development of any form of animal life from a single cell. All these give us a circle, not a change from one species to another.

Why It Should Not be Taught to Children. Guesswork.

Evolution—the evolution involved in this case, and the only evolution that is a matter of controversy anywhere—is the evolution taught by defendant, set forth in the books now prohibited by the new state law, and illustrated in the diagram printed on page 194 of *Hunter's Civic Biology*. The author estimates the number of species in the animal kingdom at 518,900. These are divided in eighteen classes, and each class is indicated on a diagram by a circle, proportionate in size to the number of species in each class and attached by a stem to the trunk of the tree. It begins with Protozoa and ends with the mammals. Passing over the classes with which the average man is unfamiliar, let me call your attention to a few of the larger and better known groups.

The insects are numbered at 360,000, over two-thirds of the total number of species in the animal world. The fishes are numbered at 13,000, the amphibians at 1400, the reptiles at 3500, and the birds are 13,000, while 3,500 mammals are crowded together in a little circle that is barely higher than the bird circle. No circle is reserved for man alone. He is, according to the diagram, shut up in the little circle entitled "mammals," with 3,499 other species of mammals. Does it not seem a little unfair not to distinguish between man and lower forms of life? What shall we say of the intelligence, not to say religion, of those who are so particular to distinguish between fishes and reptiles and birds, but put a man with an immortal soul in the same circle with the wolf, the hyena and the skunk? What must be the impression made upon children by such a degradation of man?

In the preface of this book, the author explains that it is for children, and adds that "the boy or girl of average ability upon admission to the secondary school is not a thinking individual." Whatever may be said in favor of teaching evolution to adults, it surely is not proper to teach it to children who are not yet able to think.

The evolutionist does not undertake to tell us how protozoa, moved by interior and resident forces, sent life up through all the various species, and cannot prove that there was actually any such compelling power at all. And yet, the school children are asked to accept their guesses and build a philosophy of life upon them. If it were not so serious a matter, one might be tempted to speculate upon the various degrees of relationship that, according to evolutionists, exist between man and other forms of life. It might require some very nice calculation to determine at what degree of relationship the killing of a relative ceases to be murder and the eating of one's kin ceases to be cannibalism. But it is not a laughing matter when one considers that evolution not only offers no suggestions as to a creator, but tends to put the creative acts so far away as to cast doubt upon creation itself. And, while it is shaking faith in God as a beginning, it is also creating doubt as to a heaven at the end of life. Evolutionists do not feel that it is incumbent upon them to show how life began or at what point in their long drawn out scheme of changing species, man became endowed with hope and promise of immortal life. God may be a matter of indifference to the evolutionists, and a life beyond may have no charm for them, but the mass of mankind will continue to worship their Creator and continue to find comfort in the promise of their Savior that he has gone to prepare a place for them. Christ has made of death a narrow, star-lit strip between the companionship of yesterday and the reunion of tomorrow; evolution strikes out the stars and deepens the gloom that enshrouds the tomb.

Suppose is not a Substitute for "Thus Saith the Lord."

If the results of evolution were unimportant, one might require less proof in support of the hypothesis, but before accepting a new

philosophy of life, built upon, a materialistic foundation, we have reason to demand something more than guesses; "we may well suppose," is not a sufficient substitute for "thus saith the Lord."

If you, your honor, and you, gentlemen of the jury, would have an understanding of the sentiment that lies back of the statute against the teaching of evolution, please consider the facts that I shall now present to you:

First as to the animals to which evolutionists would have us trace our ancestry. The following is Darwin's family tree, as you will find it set forth on pages 180-181 of his *Descent of Man*:

"The most ancient progenitors in the kingdom of vertebrae, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvae of existing ascidians. These animals probably gave rise to a group of fishes, as lowly organized as the lancelet; and from these the Ganoids, and other fishes like the *Lepidosiren*, must have been developed. From such fish a very small advance would carry us on to the amphibians. We have seen that birds and reptiles were once intimately connected together; and the Monotremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds, and reptiles, were derived from the two lower vertebrate classes, namely amphibians and fishes. In the class of mammals the steps are not difficult to conceive which led from the ancient Monotremata to the ancient Marsupials; and from these to the early progenitors of the placental mammals. We may thus ascend to the Lemuridae; and the interval is not very wide from these to the Simiadae. The Simiadae then branched off into two great stems, the new world and the old world monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded. Thus we have given to a man a pedigree of prodigious length, but not, it may be said, of noble quality." (Ed. 1874, *Hurst*.)

Indictments Against Evolution.

Note the words implying uncertainty—"obscure glance," "apparently," "resembling," "must have been," "slight degree" and "conceive."

Darwin on page 171 of the same book, tries to locate his first man—that is, the first man to come down out of the trees—in Africa. After leaving man in company with gorillas and chimpanzees, he says. "But it is useless to speculate on this subject." If he had only thought of this earlier the world might have been spared much of the speculation that his brute hypothesis has excited.

On page 79 Darwin gives some fanciful reasons for believing that man is more likely to have descended from the chimpanzee than from the gorilla. His speculations are an excellent illustration of the effect that the evolutionary hypothesis has in cultivating the imagination. Professor J. Arthur Thompson says that the "idea of evolution is the most potent thought-economizing formula the world has yet known." It is more than that—it dispenses with thinking entirely and relies on the imagination.

On page 141 Darwin attempts to trace the mind of man back to the mind of lower animals. On pages 113 and 114, he endeavors to trace man's moral nature back to the animals. It is all animal, animal, animal, with never a thought of God or of religion.

Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the word of God. This indictment we prove by comparing the processes described as evolutionary with the text of Genesis. It not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrine of reproduction according to kind—the greatest scientific principle known.

Our second indictment is that the evolutionary hypothesis, carried to its logical conclusion, disputes every vital truth of the Bible. Its tendency; natural, if not inevitable, is to lead those who really accept it, first to agnosticism and then to atheism. Evolutionists attack the truth of the Bible, not openly at first, but by using weazel-words like "poetical," "symbolical" and "allegorical," to suck the meaning out of the inspired record of man's creation.

Argument and Darwin as a Witness.

We call as our first witness Charles Darwin. He began life a Christian. On page 39, Vol. 1, of the *Life and Letters of Charles Darwin*, by his son, Francis Darwin, he says, speaking of the period from 1828 to 1831: "I did not then in the least doubt the strict and literal truth of every word in the Bible." On page 412 of Vol. 2 of the same publication he says; "When I was collecting facts for *The Origin* my belief in what is called a personal God was as firm as that of Dr. Pusey himself." It may be a surprise to your honor and to you gentlemen of the jury, as it was to me, to learn that Darwin spent three years at Cambridge studying for the ministry.

This was Darwin as a young man, before he came under the influence of the doctrine that man came from a lower order of animals. The change wrought in his religious views will be found in a letter written to a German youth in 1879, (p. 227, Vol. 1.) The letter begins:

"I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully—nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting, vague probabilities."

Note that "science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence." Stated plainly, that simply means that "the habit of scientific research, makes one cautious in accepting the only evidence that we have of Christ's existence, mission, teachings, crucifixion and resurrection—namely, the evidence found in the Bible. To make this interpretation of his words the only possible one, he adds: "For myself, I do not believe that there ever has been any revelation." In rejecting the Bible as a revelation from God, he rejects the Bible's conception of God, and he rejects also the supernatural Christ of whom the Bible,

and the Bible alone, tells. And, it will be observed, he refuses to express any opinion as to a future life.

Now let us follow with his son's exposition of his father's views as they are given in extracts from a biography written in 1876. Here is Darwin's language as quoted by his son:

"During these two years (October, 1838, to January, 1839) I was led to think much about religion. Whilst on board the *Beagle* I was quite orthodox, and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. When thus reflecting, I felt compelled to look for a First Cause, having an intelligent mind in some degree analogous to man; and I deserved to be called an atheist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the *Origin of Species*; it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?

"I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an Agnostic."

When Darwin entered upon his scientific career he was "quite orthodox and quoted the Bible as an unanswerable authority on some point of morality." Even when he wrote *The Origin of Species*, the thought of "a First Cause, having an intelligent mind in some degree analogous to man," was strong in his mind. It was after that time that "very gradually, with many fluctuations," his belief in God became weaker. He traces this decline for us and concludes by telling us that he cannot pretend to throw the least light on such abstruse problems—the religious problems above referred to. Then comes the fiat statement that he "must be content to remain an agnostic," and to make clear what he means by the word "agnostic," he says that "the mystery of the beginning of all things is insoluble by us"—not by him alone, but by everybody. Here we have the effect of evolution upon its most distinguished exponent; it led him from an orthodox Christian, believing every word of the Bible and in a personal God, down and down and down to helpless and hopeless agnosticism. But there is one sentence upon which I reserved comment—it throws light upon his downward pathway. "Then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?"

Here is the explanation: he drags man down to the brute level, and then, judging man by brute standards, he questions whether man's mind can be trusted to deal with God and immortality!

Evolution Tends to Destroy Religious Faith.

How can any teacher tell his students that evolution does not tend to destroy his religious faith? How can an honest teacher conceal from his students the effect of evolution upon Darwin himself? And is it not stranger still that preachers who advocate evolution never

speak of Darwin's loss of faith, due to his belief in evolution? The parents of Tennessee have reason enough to fear the effect of evolution upon the minds of their children. Belief in evolution cannot bring to those who hold such a belief any compensation for the loss of faith in God, trust in the Bible, and belief in the supernatural character of Christ. It is belief in evolution that has caused so many scientists and so many Christians to reject the miracles of the Bible, and then give up, one after another, every vital truth of Christianity. They finally cease to pray, and sunder the tie that binds them to their Heavenly Father.

Miracles No Stumbling Block.

The miracle should not be a stumbling block to anyone. It raises but three questions; First, could God perform a miracle? Yes; the God who created the universe can do anything he wants to with it. He can temporarily suspend any law that he has made or he may employ higher laws that we do not understand.

Second: Would God perform a miracle? To answer that question in the negative one would have to know more about God's plans and purposes than a finite mind can know, and yet, some are so wedded to evolution that they deny that God would perform a miracle merely because a miracle is inconsistent with evolution.

If we believe that God can perform a miracle and might desire to do so we are prepared to consider with open mind the third question, namely, Did God perform the miracles recorded in the Bible? The same evidence that establishes the authority of the Bible establishes the truth of the record of miracles performed.

Now let me read to the honorable court and to you, gentlemen of the jury, one of the most pathetic confessions that has come to my notice. George John Romanes, a distinguished biologist, sometimes called the successor of Darwin, was prominent enough to be given extended space in both the *Encyclopedia Britannica* and *Encyclopedia Americana*. Like Darwin, he was reared in the orthodox faith, and like Darwin, was led away from it by evolution (see *Thoughts on Religion*, page 180). For twenty-five years he could not pray. Soon after he became an agnostic, he wrote a book entitled, *A Candid Examination of Theism*, publishing it under the assumed name, *Physicus*. In this book (see page 29, *Thoughts on Religion*), he says:

"And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'New Faith' is a desirable substitute for the waning splendor of 'the old,' I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Do these evolutionists stop to think of the crime they commit

when they take faith out of the hearts of men and women and lead them out into a starless night? What pleasure can they find in robbing human beings of "the hallowed glory of the creed?" that Romanes once cherished, and in substituting "the lonely mystery of existence," as he found it? Can the fathers and mothers of Tennessee be blamed for trying to protect their children from such a tragedy?

If anyone has been led to complain of the severity of the punishment that hangs over the defendant, let him compare this crime and its mild punishment with the crimes for which a greater punishment is prescribed. What is the taking of a few dollars from one in a day or night in comparison with the crime of leading one away from God and away from Christ?

Shakespeare regards the robbing one of his good name as much more grave than the stealing of his purse. But we have a higher authority than Shakespeare to invoke in this connection. He who spake as never man spake thus describes the crimes that are committed against the young. "It is impossible but that offenses will come. But woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Take Faith Away and Crime is Committed.

Christ did not overdraw the picture. Who is able to set a price upon the life of a child—a child into whom a mother has poured her life and for whom a father has labored? What may a noble life mean to the child itself, to the parents, and to the world?

And it must be remembered that we can measure the effect on only that part of life which is spent on earth; we have no way of calculating the effect on that infinite circle of life of which existence here is but a small arc. The soul is immortal and religion deals with the soul; the logical effect of the evolutionary hypothesis is to undermine religion and thus affect the soul. I recently received a list of questions that were to be discussed in a prominent eastern school for women. The second question in the list read: "Is religion an obsolescent function that should be allowed to atrophy quietly, without arousing the passionate prejudice of outworn superstition?" The real attack of evolution, it will be seen, is not upon orthodox Christianity, or even upon Christianity, but upon religion—the most basic fact in man's existence and the most practical thing in life.

What is the Price of a Child?

But I have some more evidence of the effect of evolution upon the lives of those who accept it and try to harmonize their thought with it.

James H. Leuba, a professor of psychology at Bryn Mawr college, Pennsylvania, published a few years ago a book entitled *Belief in God and Immortality*. In this book he relates how he secured the opinions of scientists as to the existence of a personal God and a

personal immortality. He used a volume entitled, *American Men of Science*, which, he says, included the names of "practically every American who may properly be called a scientist." There were 5,500 names in the book. He selected one thousand names as representative of the 5,500 and addressed them personally. Most of them, he said, were teachers in schools of higher learning. The names were kept confidential. Upon the answers he receives, he asserts that over half of them doubt or deny the existence of a personal God and a personal immortality, and he asserts that unbelief increases in proportion to prominence, the percentage of unbelief being greatest among the most prominent. Among biologists, believers in a personal God numbered less than 31 per cent, while believers in a personal immortality numbered only 37 per cent.

He also questioned the students in nine colleges of high rank and from 1000 answers received, 97 per cent of which were from students between 18 and 20, he found that unbelief increased from 15 per cent in the freshman class up to 40 to 45 per cent among the men who graduated. On page 280 of this book we read: "The students' statistics show that young people enter college possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and gradually abandon the cardinal Christian beliefs." This change from belief to unbelief he attributes to the influence of the persons "of high culture under whom they studied."

The people of Tennessee have been patient enough; they acted none too soon. How can they expect to protect society, and even the church, from the deadening influence of agnosticism and atheism if they permit the teachers employed by taxation to poison the minds of the youth with this destructive doctrine? And remember that the law has not heretofore required the writing of the word "poison" on poisonous doctrines. The bodies of our people are so valuable that druggists and physicians must be careful to properly label all poisons; why not be as careful to protect the spiritual life of our people from the poisons that kill the soul?

There is a test that is sometimes used to ascertain whether one suspected of mental infirmity is really insane. He is put into a tank of water and told to dip the tank dry while a stream of water flows into the tank. If he has not sense enough to turn off the stream, he is adjudged insane. Can parents justify themselves if, knowing the effect of belief in evolution, they permit irreligious teachers to inject skepticism and infidelity in the minds of their children?

More Evidence of the Effect of Evolution.

Do bad doctrines corrupt the morals of students? We have a case in point. Mr. Darrow, one of the most distinguished criminal lawyers in our land, was engaged about a year ago in defending two rich men's sons who were on trial for as dastardly a murder as was ever committed. The older one, "Babe" Leopold, was a brilliant student,

19 years old. He was an evolutionist and an atheist. He was also a follower of Nietzsche, whose books he had devoured and whose philosophy he had adopted. Mr. Darrow made a plea for him, based upon the influence that Nietzsche's philosophy had exerted upon the boy's mind. Here are extracts from his speech:

"Babe took to philosophy. * * * He grew up in this way; he became enamored of the philosophy of Nietzsche. Your honor, I have read almost everything that Nietzsche ever wrote. A man of wonderful intellect; the most original philosopher of the last century. A man who made a deeper imprint on philosophy than any other man within a hundred years, whether right or wrong. More books have been written about him than probably all the rest of the philosophers in a hundred years. More college professors have talked about him. In a way he has reached more people, and still he has been a philosopher of what we might call the intellectual cult.

"He wrote one book called, *Beyond the Good and Evil*, which was a criticism of all moral precepts, as we understand them, and a treatise that the intelligent man was beyond good and evil; that the laws for good and the laws for evil did not apply to anybody who approached the superman. He wrote on the will to power.

"I have just made a few short extracts from Nietzsche that show the things that he (Leopold) has read, and these are short and almost taken at random. It is not how this would affect you. It is not how it would affect me. The question is, how it would affect the impressionable, visionary, dreamy mind of a boy—a boy who should never have seen it—too early for him."

Quotation from Nietzsche:

"Why so soft, Oh, my brethren? Why so soft, so unresisting and yielding? Why is there so much disavowal and abnegation in your heart? Why is there so little fate in your looks? For all creators are hard and it must seem blessedness unto you to press your hand upon millenniums and upon wax. This new table, Oh, my brethren, I put over you. Become hard. To be obsessed by moral consideration presupposes a very low grade of intellect. We should substitute for morality the will to our own end and consequently to the means to accomplish that. A great man, a man whom nature has built up and invented in a grand style, is colder, harder, less cautious and more free from the fear of public opinion. He does not possess the virtues which are compatible with respectability, with being respected, nor any of those things which are counted among the virtues of the herd."

Mr. Darrow says, that the superman, a creation of Nietzsche, has permeated every college and university in the civilized world.

"There is not any university in the world where the professor is not familiar with Nietzsche, not one. * * * Some believe it and some do not believe it. Some read it as I do and take it as a theory, a dream, a vision, mixed with good and bad, but not in any way related to human life. Some take it seriously. * * * There is not a university in the world of any high standing where the professors do not tell you about Nietzsche and discuss him, or where the books are not there.

"If this boy is to blame for this, where did he get it?

"Is there any blame attached because somebody took Nietzsche's philosophy seriously and fashioned his life upon it? And there is no question in this case but what that is true. Then who is to blame? The university would be more to blame than he is; the scholars of the world would be more to blame than he is. The publishers of the world * * * are more to blame than he is. Your honor, it is hardly fair to hang a 19-year-old boy for the philosophy that was taught him at the university. It does not meet my ideas of justice and fairness to visit upon his head the philosophy that has been taught by university men for twenty-five years."

In fairness to Mr. Darrow, I think I ought to quote two more paragraphs. After this bold attempt to excuse the student on the

ground that he was transformed from a well-meaning youth into a murderer by the philosophy of an atheist, and on the further ground that this philosophy was in the libraries of all the colleges and discussed by the professors—some adopting the philosophy and some rejecting it—on these two grounds, he denies that the boy should be held responsible for the taking of human life. He charges that the teachers in the universities were more responsible than the boy and that the universities were more responsible than the boy, because they furnished such books to the students, and then he proceeds to exonerate the universities and the scholars, leaving nobody responsible. Here is Mr. Darrow's language:

"Now, I do not want to be misunderstood about this. Even for the sake of saving the lives of my clients, I do not want to be dishonest and tell the court something that I do not honestly think in this case. I do not think that the universities are to blame. I do not think they should be held responsible. I do think, however, that they are too large, and that they should keep a closer watch, if possible, upon the individual.

"But you cannot destroy thought because, forsooth, some brain may be deranged by thought. It is the duty of the university, as I conceive it, to be the great storehouse of the wisdom of the ages, and to have its students come there and learn and choose. I have no doubt but what it has meant the death of many, but that we cannot help."

Darrow and Nietzsche Taken to Task.

This is a damnable philosophy, and yet it is the flower that blooms on the stalk of evolution. Mr. Darrow thinks the universities are in duty bound to feed out this poisonous stuff to their students, and when the students become stupified by it and commit murder, neither they nor the universities are to blame. I am sure, your honor, and gentlemen of the jury, that you agree with me when I protest against the adoption of any such a philosophy in the state of Tennessee. A criminal is not relieved from responsibility merely because he found Nietzsche's philosophy in a library which ought not to contain it. Neither is the university guiltless if it permits such corrupting nourishment to be fed to the souls that are entrusted to its care. But go a step farther; would the state be blameless if it permitted the universities under its control to be turned into training schools for murderers? When you get back to the root of this question you will find that the legislature not only had a right to protect the students from the evolutionary hypothesis, but was in duty bound to do so.

While on this subject, let me call your attention to another proposition embodied in Mr. Darrow's speech. He said that Dicky Loeb, the younger boy, had read trashy novels of the blood-and-thunder sort. He even went so far as to commend an Illinois statute which forbids minors' reading stories of crime. Here is what Mr. Darrow said: "We have a statute in this state, passed only last year, if I recall it, which forbids minors' reading stories of crime. Why? There is only one reason; because the legislature, in its wisdom, thought it would have a tendency to produce these thoughts and this life in the boys who read them."

If Illinois can protect her boys, why cannot this state protect the boys of Tennessee? Are the boys of Illinois any more precious than yours?

But to return to the philosophy of an evolutionist. Mr. Darrow said: "I say to you seriously that the parents of Dicky Loeb are more responsible than he, and yet few boys had better parents." * * * again he says: "I know that one of two things happened to this boy; that this terrible crime was inherent in his organism, and came from some ancestor, or that it came through his education and his training after he was born." He thinks the boy was not responsible for anything; his guilt was due, according to this philosophy, either to heredity or to environment.

A Damnable Philosophy.

But let me complete Mr. Darrow's philosophy based on evolution. He says: "I do not know what remote ancestor may have sent down the seed that corrupted him, and I do not know through how many ancestors it may have passed until it reached Dicky Loeb. All I know is, it is true, and there is not a biologist in the world who will not say I am right."

Psychologists who build upon the evolutionary hypothesis teach that man is nothing but a bundle of characteristics inherited from brute ancestors. That is the philosophy which Mr. Darrow applied in this celebrated criminal case. "Some remote ancestor"—he does not know how remote—"sent down the seed that corrupted him." You cannot punish the ancestor—he is not only dead, but, according to the evolutionists, he was a brute and may have lived a million years ago. And he says that all biologists agree with him—no wonder so small a per cent of the biologists, according to Leuba, believe in a personal God.

This is the quintessence of evolution, distilled for us by one who follows that doctrine to its logical conclusion. Analyze this dogma of darkness and death. Evolutionists say that back in the twilight of life a beast, name and nature unknown, planted a murderous seed and that the impulse that originated in that seed throbs forever in the blood of the brutes, descendants, inspiring killings innumerable, for which the murderers are not responsible because coerced by fate fixed by the laws of heredity! It is an insult to reason and shocks the heart. That doctrine is as deadly as leprosy; it may aid a lawyer in a criminal case, but it would, if generally adopted, destroy all sense of responsibility and menace the morals of the world. A brute they say can predestine a man to crime, and yet they deny that God incarnate in the flesh can release a human being from this bondage or save him from ancestral sins. No more repulsive doctrine was ever proclaimed by man; if all the biologists of the world teach this doctrine—as Mr. Darrow says they do—then may heaven defend the youth of our land from their impious babblings!

Evolution Diverts from Essential Problems to Trifling Speculation.

Our third indictment against evolution is that it diverts attention from pressing problems of great importance to trifling speculation. While one evolutionist is trying to imagine what happened in the dim past, another is trying to pry open the door of the distant future. One recently grew eloquent over ancient worms, and another predicted that seventy-five thousand years hence everyone will be bald and toothless. Both those who endeavor to clothe our remote ancestors with hair and those who endeavor to remove the hair from the heads of our remote descendants ignore the present with its imperative demands. The science of "how to live" is the most important of all sciences. It is desirable to know the physical sciences, but it is necessary to know how to live. Christians desire that their children shall be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the rocks; neither do they desire them to become so absorbed in measuring the distance between the stars that they will forget him who holds the stars in his hand.

While not more than two per cent of our population are college graduates, these, because of enlarged powers, need a "heavenly vision" even more than those less learned, both for their own restraint and to assure society that their enlarged powers will be used for the benefit of society, and not against the public welfare.

Evolution is deadening the spiritual life of a multitude of students. Christians do not desire less education, but they desire that religion shall be entwined with learning, so that our boys and girls will return from college, with their hearts aflame with love of God and love of fellow-men, and prepared to lead in the altruistic work that the world so sorely needs. The cry in the business world, in the industrial world, in the professional world, in the political world—even in the religious world—is for consecrated talents—for ability plus a passion for service.

Evolution Obscures All Beginnings in the Mists of Endless Ages

Our fourth indictment against the evolutionary hypothesis is that, by paralyzing the hope of reform, it discourages those who labor for the improvement of man's condition. Every upward-looking man or woman seeks to lift the level upon which mankind stands, and they trust that they will see beneficent changes during the brief span of their own lives. Evolution chills their enthusiasm by substituting aeons for years. It obscures all beginnings in the mists of endless ages. It is represented as a cold and heartless process beginning with time and ending in eternity, and acting so slowly that even the rocks cannot preserve a record of the imaginary changes through which it is credited with having carried an original germ of life that appeared some time from somewhere. Its only program for man is scientific breeding, a system under which a few supposedly superior intellects, self-appointed, would direct the mating and the movements of the mass of mankind—an impossible system. Evolution, disputing the miracle and ignoring the spiritual in life, has no place for the regeneration

of the individual. It recognizes no cry of repentance, and scoffs at the doctrine that one can be born.

It is thus the intolerant and unrelenting enemy of the only process that can redeem society through the redemption of the individual. An evolutionist would never write such a story as *The Prodigal Son*; it contradicts the whole theory of evolution. The two sons inherited from the same parents, and, through their parents, from the same ancestors, proximate and remote. And these sons were reared at the same fireside and were surrounded by the same environment during all the days of their youth; and yet they were different. If Mr. Darrow is correct in the theory applied to Loeb, namely, that his crime was due either to inheritance or to environment, how will he explain the difference between the elder brother and the wayward son? The evolutionist may understand from observation, if not by experience, even though he cannot explain, why one of these boys was guilty of every immorality, squandered the money that the father had laboriously earned, and brought disgrace upon the family name; but his theory does not explain why a wicked young man underwent a change of heart, confessed his sin and begged for forgiveness. And because the evolutionists cannot understand this fact, one of the most important in the human life, he cannot understand the infinite love of the Heavenly Father, who stands ready to welcome home any repentant sinner, no matter how far he has wandered, how often he has fallen, or how deep he has sunk in sin.

Your honor has quoted from a wonderful poem written by a great Tennessee poet, Walter Malone. I venture to quote another stanza which puts into exquisite language the new opportunity which a merciful God gives to everyone who will turn from sin to righteousness:

Though deep in mire, wring not your hands and weep;
 I lend my arm to all who say, "I can."
 No shame-faced outcast ever sank so deep,
 But he might rise and be again a man.

There are no lines like these in all that evolutionists have ever written. Darwin says that science has nothing to do with the Christ who taught the spirit embodied in the words of Walter Malone, and yet this spirit is the only hope of human progress. A heart can be changed in the twinkling of an eye, and a change in the life follows a change in the heart. If one heart can be changed, it is possible that many hearts can be changed, and if many hearts can be changed it is possible that all hearts can be changed—that a world can be born in a day. It is this fact that inspires all who labor for a man's betterment. It is because Christians believe in individual regeneration and in the regeneration of society through the regeneration of individuals that they pray: "Thy kingdom come, thy will be done in earth as it is in heaven." Evolution makes a mockery of the Lord's prayer!

To interpret the words to mean that the improvement desired must come slowly through unfolding ages—a process with which each

generation could have little to do—is to defer hope, and “hope deferred maketh the heart sick.”

Evolution Would Eliminate Love and Establish Barbarism.

Our fifth indictment of the evolutionary hypothesis is that, if taken seriously and made the basis of a philosophy of life, it would eliminate love and carry man back to a struggle of tooth and claw. The Christians who have allowed themselves to be deceived into believing that evolution is a beneficent or even a rational process, have been associating with those who either do not understand its implications or dare not avow their knowledge of these implications. Let me give you some authority on this subject. I will begin with Darwin, the high priest of evolution, to whom all evolutionists bow.

On pages 149 and 150, in *The Descent of Man*, already referred to, he says:

“With savages, the weak in body or in mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick; we institute poor laws; and our medical men exert their utmost skill to save the life of everyone to the last moment. There is reason to believe that vaccination has preserved thousands who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of man himself, hardly anyone is so ignorant as to allow his worst animals to breed.

“The aid which we feel impelled to give to the helpless is mainly an incidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tendered and more widely diffused. How could we check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature. * *

* We must therefore bear the undoubtedly bad effects of the weak surviving and propagating their kind.”

Darwin reveals the barbarous sentiment that runs through evolution and dwarfs the moral nature of those who become obsessed with it. Let us analyze the quotation just given. Darwin speaks with approval of the savage custom of eliminating the weak so that only the strong will survive and complains that “we civilized men do our utmost to check the process of elimination.” “How inhuman such a doctrine as this.” He thinks it injurious to “build asylums for the imbecile, the maimed and the sick,” or to care for the poor. Even the medical men come in for criticism because they “exert their utmost skill to save the life of every one to the last moment.” And then note his hostility to vaccination because “it has preserved thousands who from a weak constitution, would, but for vaccination, have succumbed to smallpox.” All sympathetic activities of civilized society are condemned because they enable “the weak members to propagate their kind.” Then he drags mankind down to the level of the brute and compares the freedom given to man unfavorably with the restraint that we put on barnyard beasts.

The second paragraph of the above quotation shows that his

kindly heart rebelled against the cruelty of his own doctrine. He says that we "feel impelled to give to the helpless," although he traces it to a sympathy which he thinks is developed by evolution; he even admits that we could not check this sympathy "even at the urging of hard reason, without deterioration of the noblest part of our nature." "We must, therefore, bear" what he regards as "the undoubtedly bad effect of the weak surviving and propagating their kind." Could any doctrine be more destructive of civilization? And what a commentary on evolution. He wants us to believe that evolution develops a human sympathy that finally becomes so tender that it repudiates the law that created it and thus invites a return to a level where the extinguishing of pity and sympathy will permit the brutal instincts to again do their progressive (?) work.

Let no one think that this acceptance of barbarism as the basic principle of evolution died with Darwin. Within three years a book has appeared, whose author is even more frankly brutal than Darwin. The book is entitled, *The New Decalogue of Science*, and has attracted wide attention. One of our most reputable magazines has recently printed an article by him, defining the religion of a scientist. In his preface he acknowledges indebtedness to twenty-one prominent scientists and educators, nearly all of them "doctors" and "professors." One of them who has recently been elevated to the head of a great state university, read the manuscript over twice "and made many invaluable suggestions." The author describes Nietzsche, who, according to Mr. Darrow, made a murderer out of Babe Leopold, as "the bravest soul since Jesus." He admits that Nietzsche was "gloriously wrong," not certainly, but "perhaps," "in many details of technical knowledge," but he affirms that Nietzsche was "gloriously right in his fearless questioning of the universe and of his own soul."

In another place, the author says, "most of our morals today are jungle products," and then he affirms that "it would be safer, biologically, if they were more so now." After these two samples of his views you will not be surprised when I read you the following, (see p. 34):

"Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has ever organically progressed, and civilization is the only process by which he has ever organically declined. Civilization is the most dangerous enterprise upon which man ever set out. For when you take man out of the bloody brutal, but beneficent hand of natural selection, you place him at once in the soft, perfumed, daintily gloved, but far more dangerous hand of artificial selection. And, unless you call science to your aid and make this artificial selection as efficient as the rude methods of nature, you bungle the whole task."

This aspect of evolution may amaze some of the ministers who have not been admitted to the inner circle of the iconoclasts, whose theories menace all the ideals of civilized society. Do these ministers know that "evolution is a bloody business"? "Do they know that barbarism is the only process by which man has ever organically progressed?" And that, "Civilization is the only process by which he has ever organically declined?" Do they know that "the bloody, brutal

hand of natural selection" is "beneficent?" and that the "artificial selection" found in civilization is "dangerous"? "What shall we think of the distinguished educators and scientists who read the manuscript before publication and did not protest against this pagan doctrine?"

To show that this is a world wide matter, I now quote from a book, issued from the press in 1918, seven years ago. The title of the book is *The Science of Power*, and its author, Benjamin Kidd, being an Englishman, could not have any natural prejudice against Darwin. On pages 46 and 47 we find Kidd's interpretation of evolution:

"Darwin's presentation of the evolution of the world as the product of natural selection is never-ceasing war—as a product, that is to say, of a struggle in which the individual efficient in the fight for his own interests was always the winning type—touched the profoundest depths of the psychology of the west. The idea seemed to present the whole order of progress in the world as the result of a purely mechanical and materialistic process resting on force. In so doing, it was a conception which reached the springs of that heredity born of the unmeasured ages of conquest, out of which the western mind has come. Within a half century the origin of species had become the Bible of the doctrine of the omnipotence of force."

Kidd goes so far as to charge that "Nietzsche's teaching represented the interpretation of the popular Darwinism delivered with the fury and intensity of genius." And Nietzsche, be it remembered, denounced Christianity as the doctrine of the degenerate and democracy as "the refuge of weaklings."

Kidd says that Nietzsche gave Germany the doctrine of Darwin's efficient animal in the voice of his superman, and the Bernhardt and the military text books in due time gave Germany the doctrine of the superman translated into the national policy of the super-state aiming at world power. (Page 67.)

Evolution Teaches, Each for Himself and the Devil for the Hindmost.

And what else but the spirit of evolution can account for the popularity of the selfish doctrine, "each one for himself, and the devil take the hindmost," that threatens the very existence of the doctrine of brotherhood?

In 1900—twenty-five years ago—while an international peace congress was in session in Paris, the following editorial appeared in *L'Univers*:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man: men were then looked upon as children of one Father, and war was, therefore, fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not?"

When there is poison in the blood, no one knows on what part of the body it will break out, but we can be sure that it will continue to break out until the blood is purified. One of the leading universities of the south (I love the state too well to mention its name) publishes a monthly magazine entitled, *Journal of Social Forces*. In the January issue of this year a contributor has a lengthy article on "Sociology and Ethics," in the course of which he says:

"No attempt will be made to take up the matter of the good or evil of sexual intercourse among humans aside from the matter of conscious procreation, but as an historian, it might be worth while to ask the exponents of the impurity complex to explain the fact that without exception, the great periods of cultural affluence have been those characterized by a large amount of freedom in sex relations, and that those of the greatest cultural degradation and decline have been accompanied with greater sex repression and purity."

No one charges or suspects that all or any large percentage of the advocates of evolution sympathize with this loathsome application of evolution to social life, but it is worth while to inquire why those in charge of a great institution of learning allow such filth to be poured out for the stirring of the passions of its students.

Just one more quotation: *The Southeastern Christian Advocate* of June 25, 1925, quotes five eminent college men of Great Britain as joining in an answer to the question, "Will civilization survive?" Their reply is that:

"The greatest danger menacing our civilization is the abuse of science. Mastery over the forces of nature have endowed the twentieth century man with power which he is not fit to exercise. Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself."

Science Needs Religion to Inspire Lofty Purpose.

Can any Christian remain indifferent? Science needs religion to direct its energies and to inspire with lofty purpose those who employ the forces that are unloosed by science. Evolution is at war with religion because religion is supernatural; it is, therefore, the relentless foe of Christianity, which is a revealed religion.

Let us, then, hear the conclusion of the whole matter. Science is a magnificent material force, but it is not a teacher of morals. It can perfect machinery, but it adds no moral restraints to protect society from the misuse of the machine. It can also build gigantic intellectual ships, but it constructs no moral rudders for the control of storm-tossed human vessels. It only fails to supply the spiritual element needed, but some of its unproven hypotheses rob the ship of its compass and thus endanger its cargo.

In war science has proven itself an evil genius; it has made war more terrible than it ever was before. Man used to be content to slaughter his fellow men on a single plane—the earth's surface. Science has taught him to go down into the water and shoot up from below, and to go up into the clouds and shoot down from above, thus making the battle field three times as bloody as it was before; but science does not teach brotherly love. Science has made war so hellish that civilization was about to commit suicide, and now we are told that newly discovered instruments of destruction will make the cruelties of the late war seem trivial in comparison with the cruelties of wars that may come in the future. If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene. His teachings, and his

teachings alone, can solve the problems that vex the heart and perplex the world.

The Conclusion: The World Needs Christ.

The world needs a Savior more than ever before, and there is only one "name under heaven given among men whereby we must be saved." It is this name that evolution degrades, for carried to its logical conclusion, it robs Christ of the glory of a virgin birth, of the majesty of his deity and mission, and of the triumph of his resurrection. It also disputes the doctrine of the atonement.

It is for the jury to determine whether this attack upon the Christian religion shall be permitted in the public schools of Tennessee by teachers employed by the state and paid out of the public treasury. This case is no longer local; the defendant ceases to play an important part. The case has assumed the proportions of a battle royal between unbelief that attempts to speak through a so-called science and the defenders of the Christian faith, speaking through legislators of Tennessee. It is again a choice between God and Baal; it is also a renewal of the issue in Pilate's court. In that historic trial—the greatest in history—force, impersonated by Pilate, occupied the throne. Behind it was the Roman government, mistress of the world, and behind the Roman government were the legions of Rome. Before Pilate stood Christ, the apostle of love. Force triumphed; they nailed him to the tree and those who stood around mocked and jeered and said, "He is dead." But from that day the power of Caesar waned and the power of Christ increased. In a few centuries the Roman government was gone and its legions forgotten, while the crucified and risen Lord has become the greatest fact in history and the growing figure of all time.

Again force and love meet face to face, and the question, "What shall I do with Jesus?" must be answered. A bloody, brutal doctrine—evolution—demands, as the rabble did nineteen hundred years ago, that he be crucified; That can not be the answer of this jury, representing a Christian state, and sworn to uphold the laws of Tennessee. Your answer will be heard throughout the world; it is eagerly awaited by a praying multitude. If the law is nullified there will be rejoicing wherever God is repudiated, the Savior scoffed at, and the Bible ridiculed. Every unbeliever of every kind and degree will be happy. If, on the other hand, the law is upheld and the religion of the school children protected, millions of Christians will call you blessed, and, with hearts full of gratitude to God, will sing again that grand old song of triumph:

"Faith of our fathers, living still,
In spite of dungeons, fire and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word;
Faith of our fathers—holy faith—
We will be true to thee till death,"

THE NAME MORONI

BY J. M. SJODAHL

Students of the Bible are greatly strengthened in their faith in the authenticity and particularly the historic accuracy of the sacred volume, by the fact that many proper names which appear in it are found among the people of Bible lands to this day. Some are, therefore, inclined to ask, why are not Book of Mormon names similarly found among the Indians all over America?

In answer to that question, it is necessary first to remember that the history of Bible lands has never been a completely closed book to the world, but it has been an open book from the beginning. Jewish, Christian and Mohammedan tradition has been interested in keeping the record in public view and preserving the knowledge about sacred places. But even so, the names of many ancient cities and locations are now forgotten, and in many cases, new names have been given to the old places. For instance, Jerusalem is now known among the Mohammedans as El Khudz, Jericho as Eriha, Shechem as Nablus, Hebron as El Khalil and Emmaus as El Kubeiyeh. The "Waters of Merom" has become Bahr el Huleh, and the Sea of Chinnereth, of the Old Testament, and "Gennesareth" of the New, is now Bahr Tubariyeh, and so on. Now, if we suppose there had been an interruption of history and Palestine and surrounding countries had become unknown to the world for more than a thousand years, and that then someone had found a copy of the Old and New Testament; suppose, further, that he had gone into Palestine to identify such names as those quoted above from the names known to the natives; if he had, erroneously, supposed that the names the natives used were the original, he might have concluded that the books he had found were fakes, because its proper names were all wrong. That would be a false conclusion, but it would be exactly what some Book of Mormon critics think is good logic as regards this volume. American written history was interrupted for a thousand years before the arrival of the Spaniards. The people here, during wars and strife, migrations and struggle for existence, forgot what the fathers had recorded, and new situations, new locations, different customs and moral standards necessarily demanded and received a new vocabulary, different from that known by the authors of the Book of Mormon.

But, in the second place, it is a fact that Book of Mormon names, and variations of names do occur in astonishingly large numbers, everything considered. Such names as Mormon, Moroni, Lehi, Laman, Nephi, Anti, Manti, Amalickiah, and many others do occur all over America.

Let us consider, at this time, the name *Moroni*.

In a letter from Elder J. Oscar Anderson, who is in the Philippine Islands, addressed to Elder Melvin J. Ballard, of the Council of Apostles, attention is called to an article in the February number of *Asia* in which the author mentions a river named "*Moroni*." This is correct. The river in question has its source in the Tumakurak range. It forms the frontier line between the French and Dutch Guiana, and after a course of about 380 miles reaches the Atlantic.

Moroni, is, as is well known, the name of the last of the Book of Mormon prophets, who finished the records of his father, Mormon, added his own abridgment of the plates of the Jaredites, and deposited the complete volume in the hill Cumorah, about 421, A. D. (Mormon 8:14; Moroni 10:2), in the same hill, where Mormon had deposited the original plates entrusted to his care, from which he had compiled his briefer history. (Mormon 6:6.)

Moroni was also the name of the great Nephite general who was the first to proclaim the American continents the *Land of Liberty*, or, as we should say, "The Land of the Free." (Alma 46:11-17.)

There was a city of Moroni on the East Sea, "on the south by the line of the possessions of the Lamanites" (Alma 50:13); and a land of Moroni, "on the borders by the sea shore." (Alma 51:22; 62:25.)

The word is Semitic. At the beginning of our era it had found its way into the Syriac spoken in Palestine, and was so generally understood that Paul used it in his first letter to the Corinthians (16:22), though that document was written in Greek, when he says: "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."

This name, Marana, or Moroni, has been preserved in the name *Maranon*, which is the name by which the mighty Amazon river is known when it first begins its course towards the ocean. (The chain of the eastern Andes is penetrated by five great rivers, which unite to form the mighty Orellana. The first is Maranon, and, being the most western and distant in its source in the Andean lake of Lauricocha, is considered to be the source of the Amazon."—Sir Clements Markham, *The Incas of Peru*, p. 193.) In the valley of the Maranon remains of cyclopean buildings have been found, proving that the region was inhabited in prehistoric times. In 1840 a remarkable sculptured stone was found there, now known as the Chavin stone, from the locality where it was discovered. It is 25 feet long by 2 feet 4 inches, and represents either some mighty ruler or some divine personage, standing under a number of rays, each ending in a serpent head, reminding one of an Egyptian pharaoh under the so-called aten rays.

Dr. Brinton gives the name of a Morona tribe of Indians among the Zaparo linguistic stock, in the upper Amazon valley. (*The American Race*, p. 282.)

The name Moroni is found even in Peruvian literature. The Peruvians had a drama, called *Apu Allantay*, composed about the year

1470, long before the arrival of the Spaniards, (the Pizarros entered Caxamarca in the year 1532) and first committed to writing in 1770. Sir Clements Markham has published an elegant translation of it. Von Tschudi, in his work on the Quichua language, gives it in full.

The first act is supposed to depict something that happened at the end of the 14th century of our era. The other two acts cover the first ten or twelve years of the 15th century. The hero is the great chief Ollanta, and the story is about his love for Cusi Coyllur, a daughter of the proud Inca Pachacutec at a time when such a venture might have cost the lives of both. The first scene of the third act of this drama is laid in a street in Cuzco called *Pampa Moroni*. (Markham, *The Incas of Peru*, p. 379. The spelling on this page is, letter for letter, as in the Book of Mormon. On page 337 the spelling is, *Maroni*. But even so, the word cannot be mistaken.)

I know not how far back this name as a street name in Cuzco goes. Montesinos (*Antiguas Historiales del Peru*, Trans. published by the Hakluyt Soc., London, 1920, p. 29.) says the fifth king, Inti Capac Yupanqui, divided Cuzco into two districts, Upper and Lower, and divided the first into streets to which he gave names. If it was this Inca who gave the street or square referred to, the name of Moroni, that name must have been so well known in Indian tradition, in the first half of the fifth century, A. D., as to suggest the propriety of naming a public place in the "holy city" of the Peruvians in his honor.

"Mormon" Missionary is Different

BY JOSEPH S. PEERY.

A tourist asked, "What is it that makes your missionaries different from any one else? I can tell a 'Mormon' missionary wherever I see him."

F. G. Eyri, who ably conducts the L. D. S. seminary work in Hinkley and Delta, answers: "Because the holy Ghost is shining out of their faces. Its effect is pure intelligence. It aids in the development of all fine attributes—love, sympathy. By it they quickly catch the truth and give the truth."

Yes, the Holy Ghost causes the distinction of this people from other people. It shines out in the faces of our enthusiastic workers and makes them doers, helpers, dispensers of joy. It is conferred upon us after baptism, and, if we live right, will be our constant companion.

It is "a lamp to our feet, a light to our path," more precious than wealth. It gives higher, greater knowledge, brings added power, leads us into all truth, and back to our heavenly Father,

THE HERITAGE AND PROMISE

BY JOHN HENRY EVANS
AUTHOR OF "ONE HUNDRED YEARS OF MORMONISM."

PART III

"Mormonism" is in the world to stay. It has the irrevocable promise of the Great God that it shall never be destroyed nor left to another people, but that it shall break in pieces all inferior, merely temporary powers and itself shall stand forever. And this because it has in it the elements that survive, the elements that in history have constantly recurred in both individuals and peoples of any real worth, the elements that made of early Christianity a religion of power among men.

But "Mormonism" must be put across to the races of the earth. A big job, calling for intelligence, vision, and purposeful will. And it must be put over, not by supermen and superwomen, but certainly by men and women who shall have been prepared for the undertaking—the children of those in the main who, under God, founded this "marvelous work and a wonder," that is to put to shame the wisdom of the merely worldly wise. Those who do not know "Mormonism" or who know it but imperfectly may smile at the idea. But a religion that stresses the eternal verities and gets these verities over into the being and the purpose of its adherents is as sure to survive the scorn of unbelievers as a great natural force in the physical world will be able to withstand the frantic and puny arm of mere man in an effort to thwart or turn aside its onward movements.

Never have there occurred conditions more favorable to the development of leadership than those in which the "Mormon" youth find themselves. Any young man or woman who will become active in the church will gradually come into possession of a truly enviable power to lead, a power such as he would be unlikely to acquire anywhere outside a "Mormon" community. In the various auxiliary and priesthood organizations of the church, in the home and foreign mission work, and in the numerous activities, social and civic, of his community he may beget social freedom of movement, cultivate a knowledge of men and affairs, and develop a facility and accuracy of thinking and speaking on his feet that are bound to tell powerfully in any effort at leadership.

But it is in the spirit and genius of "Mormonism" that the young Latter-day Saint will find his principal source of inspiration for leadership in the largest and finest scale.

"Most of the individuals we acclaim as great and," says Professor Hudson in his remarkable book, *The Truths We Live By*, "most outstanding civilizations have been characterized by what we might call moral confidence.

The golden age of Greece built its glory with it; the Reformation was on fire with it; the French Revolution valiantly transformed a social order by it; the American people created a new democracy upon it. It has been the common attribute of vastly diverse personalities, separated by time and differing widely in genius, such as Socrates, Dante, Jeanne d'Arc, Lincoln, Foch. It is the fundamental virtue of contemporary men of action who rise significantly above their fellows. This moral confidence is a confidence that there is a veritable distinction between what is right and what is wrong, that one knows what this distinction is, and that by no possible accident may one's fealty to the right be ultimately betrayed by failure or by disproof. Such moral confidence begets sacrifice, even to much suffering. Such men as possess it have causes which they are not only willing to live for, but to die for. There can be no greater confidence than this. Moral confidence may or may not be misplaced; but moral confidence in something is absolutely essential to any man and to any civilization, if persistently courageous deeds are to be done."

Professor Hudson then goes on to discuss the conditions of moral confidence. The first condition is, "a conviction that the universe is, at bottom, a moral order; that is an order in which righteousness will certainly triumph." A second condition is that "one has a chance to choose the right rather than the wrong; that in some sense or other, one is responsible for his choice, that one is not 'fated,' but free." And he goes on to say that "this is why in all ages confidence in the moral order has carried with it some beliefs favorable or unfavorable, but nevertheless decisive, concerning God, Immortality and Freedom." Then he adds this significant statement:

"In examining our age we find it to be not only an age of moral skepticism, but of religious skepticism as well. Now, as moral and religious confidence are necessary to one another, so do moral and religious doubt re-inforce one another, so that our age turns out to be not only an age of moral skepticism, but an age in which the indispensable religious conditions of such moral confidence as would displace doubt do not surely exist. The greatest truth for any ethical reconstruction at this time is this: Since moral confidence cannot be restored without a confidence in whatever verities make it possible, we need a new grounding of these verities that will appeal to the critical intelligence of our own day."

Now, moral confidence is the very stuff out of which Latter-day Saints are made. It exists in them to the same degree, at least, that it did in the persons and peoples mentioned by Professor Hudson. It would be easily within the limits of the truth to say that there is no community on earth to-day in whose separate individuals moral confidence shows itself at such a high point as it does in the members of the "Mormon" church.

They believe that God the Father and His Son Jesus Christ appeared to the founder of their faith, just as really as Deity manifested Himself to any of the prophets of the Old and the New Testament. Thus they have a ground work for faith in the personality of God and in his concern for man that is totally lacking in a people who depend merely upon the accounts in the Bible of visions in which He appeared. They believe in Immortality in a wider and deeper sense than can be found anywhere else in the world to-day, except in such

thinkers as Maeterlinck, the Belgian philosopher and man of letters. For they set forth in theology that man in his essential being is co-eternal with God, that, as he will have no end, neither did he have any beginning. They believe most earnestly in the moral order of the universe, that righteousness, however it may be buffeted about in time and apparently defeated, will surely triumph in the end even here, that the "war in heaven" forever decided the question of man's free agency to choose the right rather than the wrong. And they believe, moreover, that God has committed into their hands the gigantic task of building up a faith in these eternal verities, before the second advent in power of the Son of God to reign in person on the renewed earth in universal peace and good will among men.

And they believe in these things as confidently as they believe in the tangible realities of their own physical existence. For they have subjected them to as definite and positive tests as can be applied to material objects: "If any man will do his will, he shall know of the doctrine, whether it be of God." No man ever spoke with more utter conviction than Joseph Smith respecting the reality of his first vision:

"I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing, I would offend God, and come under condemnation."

Nor is this sort of knowledge confined to Joseph Smith. It is shared by the hundreds of thousands of men and women who have embraced the faith and passed on to their reward or continued in the flesh. Not only have they experienced the natural fruits of an industrious and upright life, but they have received such spiritual manifestations of the divine power and goodness as completely satisfy them of his mercy and loving kindness. And it has been under the influence of this moral confidence that they have lived and fought and sacrificed; that they have made roads where there were no roads, built fences where there were no fences, put water and beef where there were no water and beef, made grass and trees and flowers to grow where none grew before, and did a work, generally, which nothing

can undo and which will make millions happier for it after the workers are dead: that compels them to spend millions of dollars in erecting and maintaining churches and temples, in which they can worship God in a simple way and in which they can do "work" for both the living and the dead, thus uniting and saving all the children of men in a universal brotherhood; that urges them to expend other millions in money and unmeasured values in time and energy and material sacrifice carrying the message of the Restoration to the ends of the earth, so that every soul shall be "left without excuse" when the time of reckoning shall have arrived and all men are judged "according to the deeds done in the flesh." And it is under the influence of this moral confidence that they hope to "carry on" in the great task which has been imposed upon them to establish faith again in the hearts of the children of men.

Young men and women of "Mormondom," will you square your shoulders and set your feet to carry safely the burden in the heat of the day which will presently fall upon you in all its heavy weight? Will you lift up the ensign and plant it further on up the heights than your parents were able to bear it?

If so, you must stick to the faith of your fathers; you must exhibit the same qualities of character they possessed. To be sure you may not be required to give up long-cherished ideas to espouse the New Faith, whether in this or in a foreign land. You may not be called upon to grapple with the same material environment in which they fought their fight and won. But you will need, perhaps even more than they, the essential qualities of industry, virtue, honor, integrity, faith through which they worked upward into truth. For depend upon it, you will have your antagonist in the strife and dust of battle. The point is, with what weapons will you fight your foe? In the grime and blood of the arena, with the eyes of the world, the eyes of your people, and the eyes of your God upon you, you will need all the presence of mind you can muster, all the courage, all the strength, all the upholding forces in life. "Don't flinch; don't foul; hit the line hard!"

(The End)

Say A Kind Word

As you jog along life's road,
Joys and sorrows you will find;
But there's one thing I would have
Each and all to bear in mind—
It will sweeten your own way,
It may save some brother man,
It is this, and only this,
"Say a kind word when you can."

It may not be yours to give
Wealth to those who needy are—
Just as sweet a place is filled
By the daisy as the star.
Time and strength you may not have
In your life's allotted span
For great things—but yet you may,
"Say a kind word when you can."

L. D. S. Maori Agricultural College,
Hastings, New Zealand.

REIHANA H. KARAHÄ.

A STORY OF A SPHINX

BY J. B. SUMSION

Standing before the Mayor of a little city in the Province of Ontario, Canada, as he sat turning and teetering in his swivel chair, was a missionary of the Church of Jesus Christ of Latter-day Saints who spoke as follows:

"Honored Sir, Ten days ago the Mayor of this city was presented with literature dealing with the religious teachings of the 'Mormon' Church. And as he has just said, the literature so deeply impressed his soul, that he feels the 'Mormon' people have been misrepresented and misunderstood; that even his best friends in his own town do not understand the 'Mormons'. And the Mayor has concluded that he has reached a test in life, wherein he must change his views, or lose his friends and his self-respect. The candidness of the Mayor is certainly appreciated, and if he wishes to hold his self-respect it will be necessary that he be dutiful to his convictions."

"Yes," said the Mayor, "If he holds his self-respect, he will abide by his convictions." "You may have the market square in which to preach. Good afternoon, sir." The missionary left.

Ten days later as the missionaries were sitting at the table eating their evening meal, a letter came:

Ontario, Canada

October 6, 1917.

Mr. _____
863 Markham Street, Ontario, Canada.

Dear Sir: To my wife and daughter I said, "The 'Mormon' people are misunderstood, misrepresented, and their literature is worth reading." Since that sentence was uttered I have been rained on with a storm of words. I am almost ready to change my views. * * * If I do so, I can't hold my self-respect. What would you do?

Yours respectfully,

After the letter was read and dinner was over the following letter was written:

Ontario, Canada,

863 Markham Street,

October 6, 1917.

Mr. Charles H. _____
_____, Ontario, Canada.

My Dear Sir: I very seldom advise a man older than myself, but the rule is now suspended for a season. Remain true to your convictions. You'll grow by leaps and bounds under such a test. But remain silent; say no more, let the matter rest. If I remember you said you were contemplating a trip across the states in a few years. Very well, when you do, stop off at Salt Lake City. Take your wife and daughter over the temple grounds, let them read, and see; let them hear the organ, hear the choir and listen to the Sunday

sermon in the Tabernacle. Don't be afraid to ask questions, "Faith without works is dead," and works without "gall" is dead, of the people you meet, of those of the Church and those who do not belong to the Church, but until then remain silent—silent as the Sphinx. It holds its self-respect by keeping still. When you are being laughed at, ridiculed; your best thoughts trampled upon, your heart's sentiments spurned, remember the sphinx. It is one hundred and twenty feet long and sixty feet high. It has remained silent for ages, yet, telling a story in unspoken tones of a civilization undone, past and gone. It has stood silent for ages, lashed by the sand storms, shaken by earthquakes, cuffed by the wind, blistered by the burning sun, and slashed by lightning. I bid you silent be.

Sincerely,

Salt Lake City, Utah,
Hotel Utah,
July 8, 1923.

Mr. _____

Dear Sir: The sphinx has spoken. He has been cold and silent for more than five years. He has turned over his office to another. He has traveled far. The singing of the choir, the organ, the Temple grounds, the courtesy of the guides, the sermon, the peace of the city have changed the views of a wife and daughter. Today the sphinx cried. A tear trickled over his stone face. It was wiped away by a loving wife and a devoted daughter. The sphinx is free to speak, free to talk, free to discuss, free from ridicule. The sphinx has his self-respect plus the respect of his wife and daughter and his friends. Self-respect. What is it? Devotion to duty, acting the right, correcting mistakes, honoring one's better self, living the truth, acting wisely, being tolerant, thinking nobly. We are leaving for California.

Sincerely,

The Sphinx, _____

Springville, Utah.

The wheels of time rolled on. Many times had the snow fallen and melted away. But it was summer, the flowers were blooming, the the birds were singing, the sun's last rays were touching the mountain tops and a letter was carried up to the porch, which read:

If memory serves me right,

1. Self-respect "challenges the respect of others."
2. The eye of self-respect is always turned inside.
3. Self-respect lays the foundation for confidence.
4. Respect for one's self drives out iniquity.
5. Self-respect establishes self-reliance.
6. Self-respect is closely associated with virtue.
7. Self-respect means self-denial, self-discipline, self-control.
8. "Self-respect is the noblest garment with which a man may clothe himself, the most elevating feeling with which the mind can be inspired. One of Pythagoras' wisest maxims in his *Golden Verses*, is that in which he enjoins the pupil to 'reverence himself'."

AND GOD REMEMBERED HER

BY KATHLEEN B. NELSON

Through the mist and smoke of an October morning, early workmen moved like phantoms—cold and silent save for the patter on the pavement by their hurried feet. Out of the gloom, skyscrapers rose weird and unreal. Then in a flash the sun was up, touching with impartial fingers the church spire in the square, the garbage can on the corner, a long row of bronzed chrysanthemums, the pink toes of a baby in its crib, the crepe on the house next door. One ray, more daring than the rest, penetrated through a long narrow chink the closed blinds of that house and threw itself boldly across the foot of Frances Weddern's bed—Frances Weddern whose husband had been buried yesterday.

The sounds of the city awakening came dully to Frances' ears—the milk wagons, rattling over the pavement, the first trolley, the wheels creaking on the frosty rails, intermittent footsteps, at first hurried and light, then regular as an army marching. Various and multiplied came the sounds till they seemed to Frances' fevered mind like a huge wave rolling nearer, nearer, nearer until it rolled over her head. And then she was bathing in sound, rumblings, creakings, roaring ringing—now thinner, higher, shriller, like tiny hammers beating on her forehead—on her eyeballs.

When she was conscious again, the first thing she saw was the warm brilliance of her dressing gown thrown across the foot of her bed. The sunlight falling there made of the flowered silk a thing of splendor. For one moment she was conscious only of its sheer beauty and a little thrill very near to joyousness shook her. Almost eagerly her eyes followed the sun's ray across the wall where it also lighted a picture—and then in a flash she remembered everything. She closed her eyes in weary nausea.

That picture was one of the boy Samuel praying. But that was not all. That picture was the expression of a long cherished hope—that God would make complete their married happiness by sending them a child. They had never spoken much of this hope even to themselves. It was one of those deep understandings made more poignant by silence. In fact this picture on the wall was its most tangible expression and it had all come about in this way.

Wonderful companions were Frances and Jim. He was an engineer and where his work took him Frances went, too. They talked and walked and sang and read and dreamed together. One day they were reading the story of Hannah and Elkanah from the Bible. Both of their hearts were full as they realized how this old, old story touched the main-spring of their lives. Frances forced her voice into steadiness but one big tear rolled down her cheek as she read: "And the

Lord remembered her * * * that she bore a son, and called his name Samuel, saying, Because I have asked him of the Lord." The book was trembling in her hand when Jim's big strong hand closed over hers, and his dear eyes so full of understanding met hers. In his arms he tried to make her forget as Elkanah had done, "Am I not better to thee than ten sons?" Next time when he returned from the city he had brought her this beautiful print of Samuel and together they had hung it in their bedroom.

Four years had passed since Frances Weddern had faced her ordeal, but this morning, as she sat on the hotel porch of a fashionable mountain resort, her mind was running over those dark days. How gradual had come the consciousness of her great loss. This little thing—that little thing, constantly bringing it home to her. Life sometimes seemed such a futile tangle. She was beautiful still and nothing of the look of a martyr about her. Her mouth, her movements, her laughter made her seem joyous and young—but her eyes were impenetrable and there was this habit of being with a crowd and yet being millions of miles away from it. Her friends said it gave them an uncanny feeling.

This morning the easy flow of the conversation around her was like the droning of bees in her ears. She had no idea what they were talking about or what they were doing. One fugitive thought followed another—one vivid picture calling to life another.

A child's scream brought all to their feet. It was a scream of pain and terror. Dr. Singleton and Paul Wood rushed to the scene and were soon bearing up the path a child crying out and writhing with pain.

"He's burned his feet. Get my hand grip, Paul. Open the door. We'll take him in where it's cool."

And then half a dozen excited people explaining what had happened.

"Hot ashes you say? How in the—"

"Yes, the cook had just emptied them from the range"—"running around barefoot"—"dirty shame"—"awful burns"—"all full of cinders." "Yes, both feet"—"no one to look after him"—"Yes, the cook's his grandmother"—"dead, I suppose"—"about four I should think"—"clever little beggar"—"bright as a whip"—"cripple for life, I guess."

Frances was still sitting on the porch when Dr. Singleton came out an hour later.

"How bad is it?" she asked anxiously.

"Awful, worst burn I've ever dressed—all full of dirt and ashes. There's one chance in a hundred that his feet will get quite all right. The cords may draw up in healing. Then there's the danger from infection. I've got to go back to town today. If he's left here without care there's no chance—dirty mess—poor little kid. Why, Mrs. Weddern, you're taking this too hard. Such things do happen, you

know. Can't be helped. Surely you're not crying, why—"

"No-oh-no—" Frances excused herself hurriedly.

The doctor was musing abstractedly when Frances came back. "He's asleep. Poor little chap."

"M-m—oh—yes I gave him a morphia."

"Can he be moved today?"

"Where to? Why?"

"I'll go up with him to town. You said you must go. We'll put him in the best hospital and get a specialist. I've been talking to his grandmother."

"But the money? Mrs. Weddern you must realize it will be months, years, perhaps, and nothing certain."

"That's all right, Dr. Singleton." Frances broke in sharply. "I'm going to adopt him. His grandmother's willing. She can't tend him and work too, and she can't live without work. What have I done since I lost my husband? Only tried to make myself happy and forgetful by killing time? I've no interest in the world. If my money or time can give this child a chance he shall have it."

This was a very long emphatic speech for Frances and the doctor was literally shoved off the porch by it. He went murmuring something about inquiring when the stage left.

Long hard months followed, months fraught with anxiety, fatigue, disappointment, but through them all there was always something to do. Tod, for that was what he had been called by his grandmother and that was what he remained, was indeed a bright, cheerful little fellow. As the pain became more intermittent and the confinement a habit, he ceased fretting and was even talkative and gay. Too young to realize what affliction might be before him, he found joy in this strange new world where everyone seemed so solicitous for him. Everyday there was something for his beguiling. In song, in story, in picture, Frances quite outdid herself—and his little soul drank eagerly of this world of beauty. While in turn, his fertile imagination, the utter unexpectedness of his queries, the strange wisdom of his replies, his dear capacity for loving, were always to Frances a revelation and a delight.

But there were times when he longed to run about in the woods as he used to do, when nothing but physical activity had an appeal. It was almost uncanny the way even his imaginary games found leap-ing and dancing and running the desired of all things. It was hard that first Christmas when he had ordered from Santa "a new pair of feet to dance in the puddles with." When they were not forthcoming the formidable array of toys before him failed even to bring a smile.

* * * *

It was Commencement week at one of our large high schools. Parents and friends were thronging the bleachers to witness a class Track Meet. A somewhat timid woman near fifty threaded her way through the noisy crowd. No one noticed her much for in that rush-

ing merry throng everyone was engrossed with his own affairs. Had anyone stopped to notice they would have decided she was a fine-looking woman. The years had been kind to Frances Weddern. She arrived early at the bleachers and had no difficulty in finding a seat. There was something about this rowdy, jostling atmosphere that seemed foreign to her quiet dignity, and yet she seemed to be enjoying it all immensely. When the athletes came on the field a few minutes later she cheered lustily as a girl.

It was one of those spring days when the sun seems to hold the earth lovingly in its hand. Away to the east, stretching out on the foothills, peach orchards were turning from softest pink to crimson. The scent of currant blossoms came alluringly on the breeze. The bleachers opposite Frances presented a seething sea of color, life and gayety. The multi-colored patches of color massed together reminded her of an old-fashioned crazy quilt. Crazy quilt, indeed. She laughed outright at the thought.

And then she saw Tod walking across the field. The sight for which her eyes had been straining the last twenty minutes. How tall and straight he looked. He was running the "220" for the Juniors. He had developed wonderful "speed" and "form" in his four weeks training.

After half an hour of what seemed merely preliminary to Frances his race was on. She sprang to her feet when the gun went off and it seemed her heart stopped beating till he breasted the tape.

Bad start. He was third from the inside and the fourth and he ran breast to breast with the other two ahead for fifty yards. Then a sudden burst of speed, and he had cut in between the first and second runner but number one still held the inner track. Neck to neck! How beautifully he ran! The other was straining every muscle but his motion seemed easy and rhythmic as grass blades running in the wind. Gradually he gained on his opponent finishing two laps ahead.

The bleachers rocked with applause.

"Tod! Tod! Tod! Who said Tod? We said Tod.

"Tod! Tod! Tod!"

Frances' handkerchief was a tight little wad in her hand and two tears trickled ignominiously off her patrician nose. Oh! how wonderful that Tod should be running like this. God had indeed remembered her!

Cedar City, Utah

Bits of Philosophy

Meanness is the mother of misery.

Where policy begins principle ends.

The character-builder is the master-builder.

Pleasure, the modern idea: Getting to where you ain't in a hurry.

When you forget self it is not difficult to remember someone else.

He is successful who can truthfully say, "My work is my play."

Preaching is the art of telling people what they do not want to hear in such a way that they will want to hear it.

NEPHI JENSEN.

A LESSON FROM NATURE

BY WALTER M. HORNE

I sit at the window on an Indian summer day, watching the tinted leaves as they are carried whirling to the ground by the breath of the warm Autumn breeze. I see them race hurrying, scurrying, now here, now there, and it makes me wonder. Why do they appear so happy as they swirl, aimlessly, carelessly, whither the air currents choose to guide them? Why do they not regret the fate which has fallen to their lot?

As I look upon those noble trees, now robbed of their beauty, with naked limbs stretched heavenward as if in one last mute appeal to some high Power to repeal Dame Nature's stern decree, the consciousness of a great lesson sinks deep into my soul.

I no longer wonder that the leaves are happy—that they linger not when once they hear the call of Nature to leave the tree's embrace. I no more marvel that they swirl so joyfully with each gentle impulse of the ever-freshening breeze. They are filled with the Joy of Service. They need not mourn, that the summer days have fled—that they have ceased to beautify the world or offer their restful shade to the weary creatures of God's earth. A glorious mission yet lies before them.

When Spring's warm breath once more removes the white blanket which, for a time, will cover Earth's broad breast, the roots of every shrub, of every tree, of every living plant, will sink their tentacles into the moist soil to absorb the elements which give them life. While groping blindly in search of sustenance, these roots will find everywhere the decaying leaves which were once so fresh and green, now enriching the soil that it might bring forth vegetation once more to beautify the earth, even as it was beautiful when they were rustling in the treetops and flirting so joyously with the birds, who brought them whispered messages from the white clouds overhead.

Thus they are taken up in the plant's life-giving sap, and emerge again into the sunshine. Now, when once more they feel the breath of the Summer breeze, these tiny particles, though perhaps separated, must surely rejoice in the endless service they perform.

How wonderful it would be if we mortals would learn the lesson of the fading leaf and apply it in our daily lives!

When, in the Autumn of Trouble, we are overwhelmed with worry, care, and anxiety; when we are crushed beneath the load which weighs so heavily upon our shoulders; when Defeat has broken our spirits and destroyed our initiative, do we profit by our experiences? Do we allow the frosts of Discouragement and Bitterness to fill us with Despair, or do we transform the dead leaves of the past into renewed energy to assist us to rise even higher when the clouds of

Gloom have cleared away, and the Spring of Hope brings Faith and Strength into our darkened lives? Does every tear we shed help moisten the productive soil of Character in which the roots of Cheerfulness and Endeavor gather the sap of Success?

If not, let us learn the lesson of the dying leaf, so that, when the Autumn winds of Sorrow and Defeat shall strip Life's tree bare of foliage, we may still be happy and hopeful in the knowledge that when the Springtime comes again, we can gain renewed vigor, strength, and wisdom from the added experience, and rise to bigger, better, nobler things.

Salt Lake City

A PROPHECY AND ITS FULFILMENT

BY SPENCER KIMBALL

The following incident was told me Sunday, June 14, 1925, by Isaac Odkinson Palmer, of Eden, Arizona.

"In the summer of 1837, when President Heber C. Kimball and his companions had opened up the missionary work in England, my mother, Sister Ann Walmesley, was one of the first to be visited by them in their tracting. For many months my mother, who has often told me this story, had been confined to her bed with that dreaded disease, consumption, which had caused her much trouble for years. She was reduced to skin and bones, a mere skeleton and had been given up to die by three different doctors. President Kimball explained the principles of the gospel to her, and bore testimony to it, after which he arose to his feet, lifted his hand to high heaven and said to her: 'Sister Walmesley, I promise you in the name of the Lord Jesus Christ, if you will repent and be baptized, you shall recover, and I do this as a servant of God—I will leave this testimony with you; converse with your husband, and I will call again.'

"When he called again he asked her what she thought in regard to the testimony he bore her, to which question she answered that she believed that he was a servant of God!

"When the first baptismal service was arranged they carried my mother to the water's edge and of the nine first baptisms in England she was the first to be baptized, President Heber C. Kimball performing the ordinance. She walked home from the service and began at once to mend. When she was confirmed the disease was rebuked, she was blessed, and she recovered immediately, being able within two weeks' time from her baptism to do her own household work and was fully recovered.

"And this recovery was permanent for she outlived her husband, Thomas Walmesley, emigrated to America, and after suffering the bitter persecutions of the early days, drove across the plains with teams composed of three cows and one ox. She married my father, Isaac

Palmer, and they moved to Bear Lake county, Idaho, where she lived to the age of 82 years, a faithful Latter-day Saint to the last.

Through this healing and baptism, President Kimball is responsible for bringing many hundreds into the Church; because in her one child, myself, the Church has over a hundred members, for I have eleven children, sixty-four grandchildren, and thrity-two great-grandchildren."

See also *Life of Heber C. Kimball*, chapter 18, p. 149.

Safford, Arizona.

MOSES CURTIS' TRUE BEAR STORY

BY S. C. RICHARDSON

Some time ago I gave the story of a voice directing Grand-pa Curtis to the lost children in Provo. Two other times in his life he had been spoken to, but so long before that it was like a new experience. Those who were present have long since gone to the other side, but there are many who have heard the accounts from him, his wife, and from neighbors who were near, and none who knew Grand-father Curtis doubt them.

One day he went into a blacksmith shop where several men were gathered around one who was fixing an old muzzle-loading rifle. As he stepped into the circle he was in front of the muzzle, and a voice said, "Get away from there." He looked around to see who spoke, and stepped aside an instant before the gun went off. A few seconds more and he would have been shot through the chest.

The first time he heard the voice was when there was so much whipping, driving, and persecution around Nauvoo. Moses was working quite a distance from home, and to go and come, had choice of two ways, around the road, or a nearer way across, through some timber. Generally he went the "cross-cut," but one evening as he started for the short path, a voice said, "Don't go that way."

As in the later instance, he looked to see who spoke, but no one was near. He thought he was mistaken and started again. "Don't go that way," the voice repeated, and he quickly started for the road. He reached home without the least idea why he should come that way, but soon learned that several men had waited for hours in the woods to catch and whip him.

After he came to Utah and he was living in "Pond-town," he and his brother, Lyman, were up Loafer Canyon getting tan-bark. A bear became a nuisance, getting into their food. At last their ingenuity conceived a plan to get rid of him. Three logs were brought and laid side by side near their camp. George Curtis' wife, Emma, had made some cheese. One walked a long way and back for a piece of that cheese. The middle log was raised, a monster figure 4 put under it and baited with the cheese in a sack tied firmly to the point. The bear

smelled it, went in, pulled and was caught. But so terrific were his struggles that he was about to get out from under the log. Grandpa Moses Curtis ran and caught him by the hind leg, yelling for Lyman to bring the axe. A few blows of that weapon quieted him and though they felt there was no great fame attached to it, these many years after, we have several men here in the Gila Valley who ate a piece of the bear, and will still describe his struggles, and those of Moses and Lyman.

Thatcher, Arizona.

A SERMONETTE

To the Student Body of the Brigham Young University

BY PRESIDENT-EMERITUS GEORGE H. BRIMHALL

Text: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Did you ever feel hungry for goodness,
Craving the Millennium here?
Have you yearned to be acting in kindness
Above hope of reward or a fear?

Have you burned with a thirst to be honest
Just for pure Honesty's sake?
Have you longed for the joy that is present
When to give is better than take?

If you have, there is started within you
The Kingdom for Service to build;
Where the hunger and thirst will continue
Your soul be eternally filled.

Yea, filled with the thrill of desiring
To be doing whatever you should;
Filled with the power of loving
The good and of doing the good.

Being thrilled with such thrill is fulfilling
The promise Christ made on the Mount;
It is living the life most worth living
And counting for most you can count.

Provo, Utah.

HISTORICAL SKETCH OF THE Y. M. M. I. A.

First Period

IV

BY JUNIUS F. WELLS

SUGGESTIONS

For the further organization of the Young Men's Mutual Improvement Associations, by the Council of Apostles.

First.—This institution must not interfere with the priesthood of any of its members; but each individual member must be subject to the quorum of which he may be a member, and to the regularly organized authorities of the stake with which he is associated.

Second.—Every stake organization to be under the authority of the stake organization of the priesthood in that stake, and to have for its superintendent a High Priest selected by the president of the stake and his counselors, sanctioned by the high council of the stake, and voted for and sustained by the stake conference and associations of the stake.

Third.—This stake superintendent may call two or more persons to his assistance, who may or may not be High Priests. They shall be known as assistants and counselors, and shall be approved by the president of the stake and his counselors, sanctioned by the high council of the stake, and sustained by the vote of the stake conference and associations of the stake.

Fourth.—The Twelve may appoint a General Superintendent from time to time, who may, when convenient, be one of their council, who shall have the general superintendence of the stake organizations.

Fifth.—The general superintendent may direct the action of all stake superintendents, and preside over all the officers of the associations in all the stakes, and may have two of the Twelve, when convenient, as counselors; and they may call upon such assistants, secretaries and other help, as may be required. The whole to be under the general superintendence of the Twelve as the Presidency. The editor of the *Contributor*, and the paper, to be subject to, and under the general direction of, the superintendent and council. All books used in libraries, for the use of the association, to be inspected and approved by the general superintendent and his council, and all works containing skeptical, immoral or improper doctrines or principles to be excluded therefrom.

Sixth.—The general superintendent and council to make arrangement for the purchase of books for the libraries and other purposes on the best possible terms; and all profits arising therefrom, after paying the necessary expenses, to go for the use and benefit of the Associations who may order such books. It must be understood that this organization is not formed as a separate or distinct Church organization or body of priesthood, but for the purpose of mutual improvement of the members and all connected therewith.

ADDRESS

Salt Lake City, April 14, 1880.

To the Officers and Members of the Young Men's Mutual Improvement Associations of Zion:

Dear Brethren: Having been called to labor with you in the cause of mutual improvement, we beg leave to say that you have our hearty good will and warm support.

Consistent with our duties of a more extended nature, you shall have from us such assistance as we may be able, by way of encouragement, to render you. We are pleased to learn that many of the stake superintendents

are already High Priests. Others will be ordained as circumstances may require, so that our organizations shall conform strictly with the suggestions and instructions of the Presidency of the Church, as given by President Taylor at our recent conference meeting, held in the Salt Lake Assembly Hall, on the evening of the 6th instant.

Desiring that everything connected with the various associations may, as heretofore, move forward harmoniously, we respectfully suggest a careful and thorough study by all concerned of the instructions of the Presidency to us, as published in this number of the *Contributor*. We have pleasure in naming as our assistants, with duties as heretofore, Brothers Junius F. Wells, Milton H. Hardy and Rodney C. Badger. As secretary, Brother Heber J. Grant, and as treasurer, Brother Wm. S. Burton.

At your quarterly conferences we trust that you will sustain with your unanimous vote, these brethren to the offices here named. Under our supervision, we assign, with pleasure, to Brother Junius F. Wells the editing, publishing and management of the *Contributor*, a publication which we hope you will not only sustain by liberal subscriptions, but with your carefully written contributions. It will be well, at your earliest convenience, to request the assistance of the presidency of the stake, in which you reside, to aid you in completing your Stake Organization on the basis named in the instructions alluded to. We are authorized, by the Council of the Apostles, to request the presidency of the stakes, and we do so now, to ordain, when necessary, to the office of High Priest, those whom they and the High Council may nominate as superintendents, and who have been sustained by vote as required in the instructions named.

Praying God to bless, inspire and lead you by the unerring counsels of his holy Spirit, we are your brethren and fellow laborers in the cause of Mutual Improvement.

WILFORD WOODRUFF,
General Superintendent.
JOSEPH F. SMITH,
MOSES THATCHER,
Counselors.

Persuant to above assignment to act as assistant to the General Superintendency "with duties as heretofore," I received the following letter of appointment. Copies of it were also sent to Elders Hardy and Badger, my former counselors; also to Heber J. Grant, Secretary; and Wm. J. Burton, Treasurer.

Salt Lake City, May 5, 1880.

Elder Junius F. Wells,

Dear Brother: This is to notify you of your appointment as Assistant to the General Superintendency of the Young Men's Mutual Improvement Association, with duties as heretofore, and as they may be made known in the future.

We trust you will accept this appointment and continue your labors in the cause of Mutual Improvement with the same earnestness that has characterized your efforts in the past, as an officer of the organization.

Your brethren in the Gospel,
(Signed) WILFORD WOODRUFF,
JOSEPH F. SMITH,
MOSES THATCHER,
General Superintendency.

The missionary labor heretofore contemplated was approved and a number of young men were called to take short missions under the following certificate and letter of instructions

CERTIFICATE OF APPOINTMENT

THIS CERTIFIES THAT ELDER _____ has been duly called and appointed to labor as a missionary among the Young Men's Mutual

Improvement Associations, in company with Elder..... with instructions to aid the Stake Superintendents, whose co-operation is requested, in perfecting the organization, wherever necessary, in introducing systematic exercises, encouraging the establishment of libraries and reading rooms, extending the circulation of the *Contributor*, and to preach, exhort, and labor with the youth, as he may be led by the spirit of his mission.

We pray God to bless Elder..... in this mission, and we commend him to the hospitality and attention of the authorities of the Stakes and Wards he may visit, with a request that they aid him in the discharge of his duties, as time and circumstances may permit and require.

(Signed) WILFORD WOODRUFF,

JOSEPH F. SMITH,

MOSES THATCHER,

General Superintendency Y. M. M. I. A.

INSTRUCTIONS

Upon taking up your mission, which should be as soon as practicable, you will report to the Superintendents of the Stakes you visit; they, upon consulting with the Stake Presidencies, will appoint meetings for all of the Associations in their respective Stakes, and so far as practicable accompany you in your journey. At your meetings which will be of a general character, you will present the instructions of the General Superintendency, as they are published, and speak upon subjects relating to the mutual improvement of the young. We recommend you to hold business meetings with the officers of each Association, and to instruct them in regard to keeping correct rolls, taking minutes, making reports, conducting exercises upon the progressive, systematic plan herein presented, and upon such details as you may discover them to be deficient in observing, that uniformity, so far as practicable, may be secured in the working of all Associations.

We desire the young men to take up the study of the Scriptures and Church History, and proceed systematically in their researches. We have examined the lists of subjects taken from the records, and prepared by Elder Milton H. Hardy, and recommend their adoption to the Associations. Complete lists of these subjects will appear, in their order, in the *Contributor*. We here present an extract from each, which will give you an idea of their character, and supply you with an example to speak from:

BIBLE SUBJECTS

Dispensation of Adam, period, 4004 B. C. (account, Genesis, 1-v):

1. The Creation.
2. Adam and Eve in the Garden of Eden.
3. The Fall.
4. Cain and Abel.
5. Enoch and the ten Patriarchs; followed by the dispensations of Noah, Abraham, Moses, the Prophets, etc., in the same order.

BOOK OF MORMON SUBJECTS

Dispensation of Nephi, period, 600 B. C. (account in Books of Nephi):

1. Zedekiah, King of Judah.
2. Lehi's Vision—his family—departure from Jerusalem and temporary home.
3. Return of Nephi and his brethren for Records.
4. Nephi's second journey to Jerusalem.
5. Lehi's Third Vision, etc; and so on through the record.

CHURCH HISTORY SUBJECTS

First Period, Joseph Smith:

1. Ancestry and birth of the Prophet, 1805.
2. Joseph's First Vision, 1820
3. Revelation of the Plates, 1823.

4. Possession of the Plates, 1827.
5. Exhibition of Characters, 1828.
6. Conferring the Aaronic Priesthood, 1829; and so on through the record.

These subjects may be presented as follows: A member should be assigned one of the subjects as: The Creation, Lehi's Vision, or Birth of Joseph; and all of the members be instructed to read that portion of the Records relating to the subjects. On the evening of the meeting, the member appointed will simply narrate, in his own language, the subject assigned him, with such references and quotations as he may be able to remember. At the next meeting the succeeding subject on the list should be taken, and so on regularly, through the records. The Bible subjects should be rendered at every meeting, while the Book of Mormon and Church History may alternate. A record of the number of subjects from each should be kept and reported.

Besides these exercises, we recommend the bearing of testimony in each meeting, not to consume all the time, but that a few minutes be so spent. The presidents should vary the exercises by introducing essays, declamations, select readings, addresses, answering questions, etc., etc.

With these and the published instructions we believe you will have sufficient matter to lay before the associations and to occupy your time profitably to those you visit, we therefore pray the blessings of the Lord to attend your efforts in the interests of the youth.

At this date when the General Superintendency was first organized, the general and stake officers of the associations were as follows:

GENERAL AND STAKE OFFICERS OF THE Y. M. M. I. A.

General Superintendent:

WILFORD WOODRUFF.

Counselors:

JOSEPH F. SMITH, MOSES THATCHER.

Assistants to the General Superintendency: Junius F. Wells, Milton H. Hardy, Rodney C. Badger; Secretary, Heber J. Grant; Treasurer, William S. Burton.

Stake Superintendents: Bear Lake, Hyrum S. Woolley; Beaver, S. A. Wixom; Box Elder, Thomas H. Wilde; Cache, George L. Farrell; Davis, B. H. Roberts; Juab, Thomas Crawley; Kanab, W. D. Johnson, Jr.; Millard, Alma Greenwood; Morgan, William G. Brough; Panguitch, David Cameron; Parowan, John Parry, Jr.; Salt Lake, Joseph H. Felt; Sanpete, J. F. Allred; St. George, Miles P. Romney; Sevier, D. E. Harris; Summit, Oscar F. Lyons; Tooele, Henry B. Haynes; Utah, Milton H. Hardy; Wasatch, David L. Murdock; Weber, Joseph A. West.

As this period marks the close of the first epoch and beginning of the work under the perfected organization, I think it might be of historic interest to insert the following editorial in the *Contributor*, May, 1880.

THE GENERAL SUPERINTENDENCY

The action of the apostles in placing three of their number at the head of the Young Men's Mutual Improvement Association, recognizes the organization as an institution of power, closely identified with the social and intellectual welfare of the people, and as the most important civil organization of the community.

The steady and rapid growth of the Associations, their widespread influence for good, the harmony that has existed between them and the Church, the fostering care they have received from the priesthood, and the return they have made in qualifying young men for offices and missions of trust are some of the causes that have called forth this action of the apostles, which has been taken in appreciation of the fruits of the organization, so far as it has commenced to bear, with a desire to secure its firm establishment and perpetuation among the people. No more emphatic reproof could be given to the prating of some enthusiasts, who have been unable to see good in anything but their own immediate occupation, and have freely predicted

the breaking up of the organization, by the authorities, when they should give it their attention.

The benefits to the association which we anticipate from the General Superintendency are varied, and are of great consequence to its prosperity and success. There are matters of importance connected with its government, and exercises upon which difference of opinion may arise among the officers and members. There may also be differences in regard to its place in society, the proper field of action for the exercise of its authority and influence, etc. Upon all questions of this kind an appeal to the general superintendency may be taken, and its decisions will be the end of controversy. The tone and character which the names of the distinguished brethren who have received this appointment, will give to the organization, all will readily see and appreciate, while the attention they will be able to give to the details of its management will doubtless result in promoting its strength and power to do good, beyond what could reasonably be expected, without the immediate recognition and support of the apostles.

With this addition, we now have a most complete organization, but the work required of it is only fairly commenced. There are a large number of associations, with a promiscuous membership engaged in an endless variety of exercises, all having in view the same ultimate object, but pursuing its accomplishment in ways diverse and often remarkable for their unique originality. Out of the mass, consisting of the intelligence and vigor of the youth, in which there is, however, more or less confusion, ignorance and inexperience, coupled with erroneous tradition, jealousy and fault finding a perfect system should be evolved, that will reserve and harbor all that is good and expunge every phase of error. Some of the associations have dwindled into a mixed membership, consisting of the young and old of both sexes, and instead of being in fact, Young Men's Mutual Improvement Associations have resolved themselves into week-night meetings of the ward, which the people attend for amusement and the pleasure of an hour's entertainment.

While occasional meetings of this description may be very enjoyable, we should remember they are destructive of our organization and are very far indeed from those originally designed for the mutual improvement of the young men, of Israel. Our meetings are not intended for the amusement of the public, but were instituted and are especially designed for the instruction of the young men as a distinctive class of the community, in the principles of life that immediately pertain to their welfare and the duties they expect to perform as men. There are many reasons why the distinctive character of the Young Men's Associations, as well as that of the Young Ladies', should be carefully maintained. The late President Brigham Young, in speaking upon this subject was most emphatically opposed to the two associations meeting together, though he permitted the introduction of joint sessions once a month, he said: "If the associations are mixed, they will become mere courting meetings, the boys will go to take the girls home and the girls will go to be taken. and I shall have nothing whatever to do with them." He pictured us the good that would result from our organization, foretelling that an association of thousands of the young men of Israel would grow out of it, and that there would be many associations in the future of our people. when such an organization well governed and disciplined would be a great help to the priesthood in advancing the interests of Zion upon the earth.

The order of exercises introduced two years ago, has been adopted in many places in part, and seems to give tolerable satisfaction, but no universal system has yet been successfully introduced, yet it is the desire of presidents of associations everywhere to be instructed upon the best methods of conducting their associations, how to enlist the interest and attendance of the members, and to secure the greatest amount of good in the most satisfactory manner to the largest number. A systematic program of exercises might be

prepared with the experience we have now had, that will, in the main, meet the requirements of the associations, admitting of such changes and variety as the peculiar circumstances of associations may require. When this is done and those exercises which have proved of great benefit to some few associations are adopted by all, reports will be more complete and the results of our labors more satisfactory in every way.

We understand it is not the intention of the General Superintendency to make radical changes in the Organization, but rather to encourage the present officers to do their utmost for its advancement, and to continue in the path they have commenced to follow, only making changes when it shall be found necessary for the best good of all. It will be seen by the communication published in this issue that the officers of the Central Committee have been retained as assistants to the general superintendency, and that where the right men are in the right place they should be ordained to the proper office in the Priesthood and continue their labors, as directed from time to time.

While the instructions of the Twelve direct that the stake superintendents shall be High Priests, it does not follow that the presidents of associations are to hold that office, but that elders and others, in fact those already elected, may continue without interruption in the exercise of the offices to which they have been appointed.

We trust the associations will be active and energetic in adopting the suggestions made for their guidance by the authorities that are placed over them, and that a stronger effort will be made by the officers and members, when they shall resume their regular meetings, to systemize their exercises according to the recommendations of the general officers as they may be given from time to time, and thus good-will and unanimity of feeling will prevail in all our labors for mutual improvement.

All Hail to Thee, Blest Jubilee

All hail to thee, blest Jubilee
 Of our dear M. I. A.
 And e'er may we God's truths so free
 Proclaim from day to day.
 Thy banner fling unto the breeze,
 And loud the words proclaim,
 Improvement is our motto, and
 Perfection is our aim.

All hail to thee, blest Jubilee,
 The influence through the land,
 Of M. I. A. activities,
 Is seen on every hand;
 And many who as shining lights
 And leaders are, today,
 Are those who worked within the ranks
 Of our dear M. I. A.

All hail to thee, blest Jubilee,
 The improvement cause shall spread,
 Its workers having faith in God
 And Jesus Christ their head;
 The Mutual cause light up the earth
 With bright and cheerful ray,
 Until the world shall praise the name
 Of our dear M. I. A.

Provo, Utah.

WILLARD BISHOP.

JOSEPH SMITH—AND TEXAS ISSUES

HOW THE SOUTHERN POLICY OF SEIZING MISSOURI, CALIFORNIA,
AND TEXAS FOR SLAVERY WAS MATURED LONG BEFORE
THE SETTLEMENT ERA IN THE GREAT WEST

BY I. K. RUSSELL, AUTHOR OF "HIDDEN HEROES OF THE ROCKIES"

III

In a store window in Chicago, as these lines are written, stands a drawing of a group of men. Each is symbolical of an American state. One of the men is a giant, hugely overshadowing all the others. This giant is labelled "Texas." The display celebrates Texas' great size.

Concerning Texas we all know that it was the first territory to come into the American union as the result of domestic war for territorial expansion. True, the war was irregular. Americans just went to Texas, revolted from Mexico, set up an independent government, applied for admission to the American union, and after years of debating and delay, were duly admitted by resolution because it was utterly impossible to swing a two-thirds majority for a regular treaty of annexation.

Now it just so happens that there stood in the White House, on a certain historic day, early in 1846, three men, one of whom was the President of the United States. Texas had not then been annexed completely enough to prevent Mexico from trying to take her lost province back, and Zachary Taylor was down on the Rio Grande border insisting that the Rio Grande was the southern boundary of our annexed Texas, while the Mexicans were insisting that the province they had known as Texas only came to the river Nueces, much farther north.^a

With the President of the United States on this historic morning were two men. One was a "Mormon" elder, and the other was Sam Houston, famous now and well remembered in the name of Fort Sam Houston, called Houston for short.

Houston wanted Texas—all the way to the Rio Grande. The "Mormon" elder wanted Texas all the way to the Rio Grande. Here

^aIn 1916 the writer, while a newspaper correspondent attached to an American army sent south on account of Mexican outbreaks, was escorted to a "private graveyard of the Texas rangers." It was near a ranch house that had just been burned down, in a raid. The rangers informed me that the Mexicans making this raid had banded together to drive Americans back to the old Texas boundary at the Nueces river; and who died with a flag at their head declaring for such a drive. They had raided the American outpost towns of Ojo de Agua, Mission, Farr, McAllen and Sam Fordyce, in the Rio Grande Valley. Later I talked with many Mexicans who still chafed under the American rule construing Texas' southern border at the Rio Grande.

were two men pulling together—so far but no farther, for as to the rest of the story they were far, far apart.

Houston wanted Texas, not to be the great state she has become. The "Mormon" elder wanted Texas just for that. Houston wanted Texas,—and in this he wanted it in common with all of his associates in the taking of Texas—so *that this giant state could be cut up into six small American states as soon as possible.*

There was a calamity in Congress, at the time, from the pro-Slave standpoint. "Crafty" New Englanders had slipped a clause into the acceptance order for the Northwest territory which declared the states to be carved from that territory should be forever free. Thus Ohio, Wisconsin, Michigan, Indiana, and Illinois were budding out to be constitutionally free states.

What would become of the South's congressional majority if the North kept expanding? The North even had gained a state off Massachusetts through the creating of Maine. Southerners saw in that only a political stroke aimed at Southern domination of Congress.^b

And now Houston stood before President Polk to plead—for a Mexican war, and a drive clear through to the West Coast for *Slave Territory*.

The "Mormon" elder was there, too, to plead for a drive clear through to the West Coast. He was there to plead, without a thought of slavery, but with a heart concentrated on American expansion and a belief that the Constitution of the United States was an inspired document and that the destiny of the American nation was in the keeping of God, who had revealed to Joseph Smith that this destiny was to be a magnificent one at the head and front of world affairs.

This "Mormon" elder who met with President Polk and Sam Houston at the White House was Jesse C. Little. The meeting was just before the declaration of war against Mexico and the call for the Mormon Battalion to be a part of the United States Army of the West. Elder Little besought the President to let the "Mormon" people carry American progress on to Oregon. The "Mormons" then being exiles from Nauvoo he sought government sanction for their Western journey and government tasks, such as freighting and fort building.^c

The meeting of the three broke up and each went on his way to enormous destinies: Polk to make good that slogan of taking Oregon on which he had been elected, to bring Texas into the Union with America's own decision as to the boundary line, and to press on with the Army of the West to California; Houston to build up the American government in his beloved Texas, and Elder Little to the camp of the exiled "Mormons" at Council Bluffs, bearing the news that a "Mormon" Battalion would surely be called for the Mexican war. It had been started on receipt of news of forced fighting that had

^bSenator Benton's *Thirty Year View* gives a clear picture of these early pro-slave and abolitionist debates.

^cTullidge's *History of Salt Lake City*, briefs the report of Elder Little on this first, and on subsequent conferences with the President.

arrived at the White House at the moment of this interview between the President, Sam Houston, and Elder Little, so that it had thrown the White House personnel into a flurry of excitement during this historic interview.

With the Mormon Battalion and the Far West we have no more to do until a subsequent article in this series. Except that this may be a timely point to suggest a curious clause in the order calling for this battalion. The orders to General Kearny required that he take two non-"Mormons" for every "Mormon" he recruited. Why? Polk was solidly Southern. *They were not taking any chances on landing a Free State majority in California if they could help it.*

And who did Kearny turn to for those two non-"Mormons" for every "Mormon?" All who know the story of the "Mormon" expulsion from Missouri know how prominent a role Col. Price and Col. Doniphan played in that expulsion work of 1838. Well, it was to Col. Price, "Mormon"-hater de luxe, and Col. Doniphan, fair to the "Mormons" but solid pro-Slave leader, that General Kearny turned for the two-to-one complement. In carrying out that famous two-to-one order also, General Kearny allowed both Col. Doniphan and Col. Price to command their own units. The "Mormon" unit was to have no such privilege. For it, General Kearny would provide a commander of his own choosing, which, of course, he did—three different commanders before they finally became his whole Army of the West and alone, except for his personal body-guard of dragoons, backed him up in his initial work in setting up a California government.^d

How Missouri mobocrat, and exiled "Mormon" met as joint soldiers of Uncle Sam in Santa Fe—and the "Mormons" had to press on to California alone, because the Missourians would not obey an order to furnish the "Mormons" a dragoon escort, will form a future chapter, echoing in Mexican warfare the "Mormon" expulsion from Missouri.

For the present we must follow on back to Texas with Sam Houston. Houston knew the "Mormons," for in his early work for Texas he had encountered a hatred in New England as fierce as the Missourian hatred for the "Mormons." He had been thwarted through many years.

But one American leader had spoken for him, and stood for his cause. This American man of public vision was Joseph Smith. He wanted Texas in the Union and so stated in his canvass for the Presidency. He wanted Texas in the Union and offered to lead the "Mormons" down there to bring it in, in lieu of leading them to Oregon to bring that country in. Oregon and Texas he saw as equally desirable, just as they have proved to be.^e

^dWilliam E. Connolley, historian of Kansas, has given a wonderful view of a unit that was to have joined the Mormon Battalion on the California march in his splendid and very humanly written book, *The Doniphan Expedition*.

^eSee Joseph Smith's diary as printed by the Church for the years from 1832 to his death.

In this attitude Joseph Smith, however, differed from every other believer in the cause of taking Texas. The west were pro-slave believers. New England, which Joseph Smith had left behind him, hated the thought of bringing in Texas, and fought it to the last ditch of political warfare. New England had been *dominant*. She hated her power to slip. With her Mayflower traditions, her poets, her culture, she was very willing to admit that she had a superior brand of American civilization.^f

In going west and absorbing the spirit of Ohio, of Missouri, of Illinois, Joseph Smith became one of the first all-around Americans. He was the first to see American expansion as a Nation-building, not a slave-building, cause.

"Yes—take Texas—" thus he left New England traditions behind. "Yes, take Oregon. Let me lead the Nauvoo Legion there and settle things with the British." Thus he struck out in the vision of the Great America, free of Colonial concepts and stretching to the shores of both Atlantic and Pacific.

But the Southerners wanted Texas as their first blow in a series at New England. They worked for twenty years to get Texas, and in the first ten of those twenty years developed that hatred for New England, because of her constant and successful opposition, which made the mere sight of a New Englander intolerable to them when the "Mormons" came to the South's much coveted Missouri to make their homes.

In a previous installment we told of the slave-breeding situation in Virginia, Tennessee and Kentucky, that threatened to break the price for slaves by 1824, so that new slave territory had to be sought, to keep the market up. Also to furnish Congressmen to keep New England predominance down.

Treating them as a spiritual prelude to the bloody assaults on the "Mormon" people at Haun's Mill and at Independence, Mo., let us glimpse some of the debates in which leaders of Southern policy took part while the question of Texas simmered in the pot out of which was finally brewed the great, and "Mormon"-predicted, Civil War.

William Jay is our first witness. William Jay was an ardent abolitionist, and from Boston he surveyed the Texas situation in a gloomy forecasting of our Civil War, published in 1849. His book is called *A Review of the Mexican War*. He thus starts the Texas story off:

"In 1820, the state of Missouri, formed out of the Louisiana territory,

^fMore picturesque language than I have elsewhere seen assembled on one page is devoted to dressing down New England for her airs of conscious superiority through this period. The words are Theodore Roosevelt's in a little book he wrote while playing cowboy out in the Dakotahs. It was his first literary effort following his graduation from Harvard. The book was a biography of Senator Benton for the "American Statesmen Series." He wrote it while snowed in during a hard Dakota winter.

was admitted to the Union as a slave state. To facilitate its admission, and overcome the formidable opposition of the Northern states, to the incorporation into the Confederacy of another slaveholding state, the slaveholders proposed and effected the celebrated Missouri Compromise, a law declaring that slavery should in future be prohibited north of 36° 30" north latitude.

"It was not long, however, until it was discovered that this Missouri Compromise had reduced within comparatively narrow limits the area from which slave states might hereafter be formed; with the exception of Florida the territory south of the Missouri compromise line was not probably sufficient for more than two states. Various expedients were from time to time devised to obtain possession of coveted territory.

"A man named James Long, with about seventy-five lawless adventurers, left Natchez, on the 17th of June, 1819, and proceeded to Nacogdoches, about 40 miles within the limits of Texas. On the 23d of the same month, he there issued a proclamation which may be regarded *the first step in the career of fraud, falsehood, and violence which ultimately led to the annexation of Texas and the war against Mexico.*"

This is a fair sample of the New England mood towards the South when Joseph Smith entered the Missouri country.

It is well known that Senator Benton of Missouri interfered with President Polk's first decision to call *one thousand* "Mormons," and that he proposed that two-to-one plan to assure a large pro-slave majority in any country the army might be discharged in. And here we have Senator Benton again down in this Texas situation in its earliest stages.

He was a pioneer advocate of slave-state expansion. For, in 1829, Senator Benton wrote for the St. Louis *Beacon* a series of essays advocating the purchase of Texas from the Rio Grande to the Arkansas. Senator Benton signed these essays *Americanus*. In them he picked a quarrel with the treaty that had left Texas out of the Louisiana purchase, and spoke of Texas now presenting "a non-slaveholding empire (Mexico had forbidden slavery in 1824), in juxta-position with the slaveholding Southwest." Senator Benton blamed New England opposition to the South and West for the situation, and pointed out that "*five or six more slave holding states could be carved out of Texas.*"^g Indeed, he estimated, "nine more states as large as Kentucky may be formed within the limits of that province."^g

And Senator Benton was only one of many who freely spoke their minds at that early date. Later they embargoed all talk about expansion for slavery interests directly. They saw the on-coming storm clouds from the north over such a policy. But in 1829 a Charleston newspaper stated that if President Jackson should bring Texas into the Union "it would exercise an important and favorable influence upon the future destinies of the South, *by increasing the votes of the slaveholding states in the United States Senate.*"

^gSenator Benton himself became more circumspect later for he omits all reference to his activities on behalf of Texas from his own autobiography. The record is here gleaned from the newspapers of the period and the *Congressional Globe*. Senator Benton was a tragic figure in his later life for he dearly loved the institution of slavery, but loved another thing still more. This was the Union. His life was shattered as he saw slavery leading to secession.

Judge Upsher of Virginia (afterwards Secretary of State under Tyler, when Joseph Smith presented his first petition to be allowed to go and take Oregon) remarked in the Virginia Convention: "If Texas should be obtained, *it would raise the price of slaves*, and would be a great advantage to the slaveholders of Virginia."

In the Virginia legislature, in 1832, Mr. Doddridge made a speech in favor of taking Texas. He blurted out as his reason for wanting Texas: "It will raise the price of slaves 50 per cent at least."

At this time there was a million dollar offer out for Texas, and President Jackson raised it to \$5,000,000, on August 25, 1829. Mexico might have sold—but there was a strong anti-slavery feeling in the Mexican government and they would not consent to a treaty providing for the return of fugitive slaves. That led to further demands for conquest, as a means of obtaining possession.

Every Southern legislature, and Congress itself, gives us an ample record of this Southern desire for an expanding slave market. No one can scan this record without becoming convinced that Joseph Smith became the first contact point where the Civil War spirit rose against Northern people to a white-hot, murderous stage.

A revolt was staged in Texas, in March, 1836, during which fifty-seven men signed a Declaration of Independence. William Jay, our abolitionist dissector of the Texas situation, counted noses of the fifty-seven and found fifty were emigrants from the slave states!

A United States Army detachment lost 200 deserters but its commander, General Gaines, forgave them all when he found them enlisted in the Texan service. A regular fever for enlisting "against Mexico for Texas" ran through the slave-holding states. North Carolina papers advertised for volunteers "to go with J. P. Henderson to Texas in October next."

General Dunlap of Tennessee recruited 300 men, and in Kentucky a like number was recruited. The Mexican minister protested quite in vain, for General Gaines finally transmitted to President Jackson the news of the Texan victory over Santa Anna and added these words of cheer: "The victory at San Jacinto means a magnificent acquisition to our Union." It was won in part, by his "deserters" in the Texas service.

Now if the Southern statesmen wanted Texas to carve pro-slave states out of it, why not—all the territory to the Pacific? That was a natural expansion of the thought, and how naturally it worked out was noted by a famous New England statesman, John Quincy Adams. For just as the "Mormons" were being expelled from Missouri, he made a speech in Congress on the Texas question. And to it, when printed he appended this note:

"From the day of the Battle of San Jacinto, every movement of the administration of this Union appears to have been made for the express purpose of breaking off negotiations, and precipitating a war, or of frightening Mexico into the secession not only of Texas but of the whole course of the

Rio del Norte, and five degrees of latitude across their continent to the South Sea."

From the moment of the Battle of San Jacinto the Washington government took a leaf from British diplomacy and began to pile up bills of grievance against Mexico. William Jay of Boston would be surprised at the truth as we know it today, but England, in spite of all his sturdy denials, was actually piling up bills against Mexico at the very moment Washington went into the same game. And these bills were being pressed in Mexico City with the argument that Mexico was Catholic, the Irish were Catholics, therefore Mexico had better pay these bills with Texas and California, and let the British settle them with Irish colonists, who would preserve their religious traditions unchanged.

Our own Peter Skene Ogden did a great deal of the fake-claim-with-an-offer-to-settle work, up in Alaska, and he won for the British the strip of seashore that gave England her first sure foothold on Pacific waters above Puget Sound.^h Sir George Simpson bellowed and roared in rage against America as he urged Mexico to adopt a pro-British policy in California, "lest California follow the course of Texas," after he found himself too late in Texas. His own diary reveals this policy in full. It is printed in his remarkable volume, *A Journey 'Round the World*.

Men like Joseph Smith accepted the truth of the rumors of British aggression, when New Englanders called them "Southern lies," and he stood for a policy of American expansion before England should cut off the way.

But with a pro-slave president and a pro-slave cabinet, it was not yet time for American expansion policies to be divorced from slavery-extension policies. The independence of Texas was acknowledged March 1, 1837, and the date about carving slave states out of Texas and the country west to the Pacific, went right on for another eight years before it finally merged into the Mexican War.

Northern states took a decided hand, for Vermont, Maine, Massachusetts, Connecticut, Rhode Island, New York and Pennsylvania all protested against annexation. It is surprising, in view of this background, that Joseph Smith cut so far away from the environment whence he sprang, as to voice the need for a general American growth to the Rio Grande as well as to Puget Sound. Here are bits of comment that give the mood of the hour.

In the House of Representatives on April 14, 1842, Mr. Wise of Virginia, who was House leader for the Majority, declared:

"Let Texas once raise the flag of foreign conquest, let her once pro-

^hSee *The Conquest of the Great Northwest*, by Agnes Laut, and the diaries of Peter Skene Ogden, in the publications of the Oregon Historical Society. The writer's *Hidden Heroes of the Rockies* gives Ogden's view on claims he can present against the estate of Old Pierre, an Indian in his service, and Sir George Simpson's views as to claims he may prosecute to unhorse Captain Sutter, at Sutter's Fort.

claim a crusade against the rich states to the south of her, and in a moment volunteers would flock to her standard in crowds. They would * * * push her victorious arms to *the very shores of the Pacific*.

"And would not this extend slavery? Yes, the result would be, that, before another quarter of a century, the extension of slavery *would not stop short of the Western Ocean*.

"Give me five million dollars and I would undertake to do it myself. I would place California where all the powers of Great Britain would not be able to reach it. Slavery should *pour itself abroad without restraint, and find no limit but the Southern ocean*."

When Mr. Wise made this remarkable speech he was chairman of the Naval Affairs committee! Hardly less indicative of the maturing spirit of Virginia, mother of Missouri, was a report, by Secretary of the Navy Upshur, to the President on December 4, 1841. This was the same Mr. Upshur who in 1829 wanted Texas "to increase the price of slaves." Now he wished the Naval power of the United States to be used for the protection of American settlements in California of which he reported there were a considerable number. He dispatched Commodore Jones, also a Virginian, to California immediately after making this recommendation. The Commodore was instructed to inspect all bays and inlets in the Gulf of California and to "correctly lay down their positions!" Here was a provocative measure looking directly ahead to war.

General Lamar relinquished his post as president of Texas to conduct a propaganda in the States in favor of immediate annexation, "because the anti-slavery party in Texas may acquire the ascendancy and may not only abolish slavery by a constitutional vote, but may change the whole character of the constitution itself."

He appealed to the Southern states to work for annexation because "annexation would give stability and safety to the peculiar domestic institutions of the South and thereby save them forever from the unparalleled calamities of abolition."

Fuel for the fires of the Civil War was here being laid down, for John Quincy Adams again rose in the North. He published an address to the people of the United States signed by himself and twelve other members of Congress. It was dated March, 1843, and boldly called on the free States to avert the calamity of an annexed Texas, "Which would not only inevitably result in the dissolution of the Union, *but would fully justify it*."

When President Tyler came in he promoted Mr. Upshur to be Secretary of State, and in this capacity he declared in an official communication to an agent in Texas, that "few calamities could befall this country more to be deplored than the establishment of a predominant British influence and the abolition of domestic slavery in Texas."

"Say nothing more about slavery," this agent wrote back, "talk about civil and political and religious liberty." The time had come to put the slavery issue under cover.

In another four years Joseph Smith and James K. Polk were destined both to be in the public eye as men mentioned for the Presi-

dency. Polk was to run on an issue of "Fifty-four Forty or Fight," and Joseph Smith planned to run on an issue of "Take Oregon and Texas," the same issue without its slogan.

Polk was to come into public life with a solid pro-slave backing, while Joseph Smith was to lead a cause of National expansion from a New England background and a religious declaration that America's destiny was under inspired guidance, and was going to be brilliantly magnificent,—not colonially hidebound and New Englandish in flavor.

How the issues there joined led to the rush to the Great West with the men Joseph Smith trained in the Nauvoo Legion as the armed fringe of the migrating movement will be discussed in the next paper in this series.

Where You Belong

There are days so wearisome and grey,
 Without a sunny minute,
 A sky that weeps the live-long day
 Without a rift within it,
 A day so dun and blue and long,
 No mortal soul could love it—
 It's there, right there, that you belong,
 With lilt of cheer and burst of song,
 For you can plan above it.

There are homes where everything goes wrong,
 With scarce a kind word spoken,
 With discord twanging all day long,
 And fond ties strained and broken;
 And hearths that idols' wreckage strew
 With no one to restore them,
 Perhaps a household looks to you,
 To mend the sundered ties anew,
 For you can vision for them.

There are plans that take the nights to dream,
 And years of toil to win them,
 Dear cherished hope and petted scheme,
 With life itself within them.
 And some hearts break that wait too long
 The hour of compensation;
 To restitute where things go wrong—
 In someone's vision you belong—
 To give it consummation!

THE HOME

A Study for the Advanced Senior Class, M. I. A., 1925-26

LESSON I—FINDING OUR NEIGHBOR

I. Lecture

1. Who's Our Neighbor? (a) The dictionary answer. (b) The Mosaic answer. (Leviticus 19:18.) (c) The Master's answer. (Luke 10:25-38); also the "Poor way-faring man of grief."
2. The Marks of a good Neighbor.

II. The Thought Exchange

1. Problems Suggested:

- (a) How are business neighbors being found. (Read following article "Bigger Dividends—No More Labor Troubles," by Arthur Nash, *Collier's Weekly*, August 22, 1925, page 23.)

"Golden Rule" Nash, of Cincinnati, Ohio, declares that it is his firm conviction, born of great experience, that the problems of labor and capital are merely problems of right human relationships. He then goes on to say:

"During the periods of the simpler civilization mankind never solved this problem of how to live together as brethren. And unsolved it has, so far, remained. We are now rushing headlong into more and more complex associations, and the prayer for the solution of our human problems is more urgent than ever before in the world's history.

"If we will Christianize industry, making the golden rule of Jesus universal practice, we need not worry about anything any more. There would be no warfare between capital and labor, no conflict between races, no differences between science and religion; no animosities, no jealousies, no hatreds, no conflict between individuals or groups or nations anywhere on earth. What the world needs is not mere theories about Jesus but the philosophy of Jesus applied in human relations.

"I say this is my firm conviction, because I have found it astoundingly true in my own business. For years I was a preacher of the golden rule. I preached the golden rule, but I did not practice it. The universal brotherhood of man was to me, as it is to so many others, a big, fine general expression that meant nothing real. The true significance of the fact that the man or woman working at the bench or at the machine in the factory was my brother or sister in a very real sense, children of one great Father, had not seriously occurred to me.

"And then it came about that I was brought face to face with the alternative of putting the golden rule into practice in my own business, or renouncing it squarely and unequivocally. I was led to purchase a sweatshop. I am talking about the clothing business.

"In such a shop as the one that I purchased only the inefficient and helpless human beings, who could not hold a position in the more desirable industries, sought employment. If it had been left to human wisdom to pick out an industry where it might be thought possible literally to apply the teachings of our Lord and live the golden rule, the clothing business would have been the last one selected; and yet this is the one that I went into. This took place at the beginning of 1919. In 1918 our company had done a business of \$132,190.20. Since then the record is as follows: 1919, \$525,678.43; 1920, \$1,580,700.46; 1921, \$2,007,559.00; 1922, \$3,751,181.52; 1923 \$5,958,508.67; 1924, \$9,245,429.70. So far this year we had done more business than we did in the same period of 1922 and 1924 added together.

"The six thousand workers in the A. Nash Co., fix their own hours of labor, fix their own wages and fix even the salary of myself, their president. Every

ounce of ability and energy I have devoted to the development of the men and women in my industry has been repaid manifold in the development of their ability to take care of the industry in every important detail. *Money devoted to making men and women pays bigger dividends than men and women devoted to making money.* There is no guesswork about that.

"The appreciation and trust of the humblest of my employees is worth so much to me that it could not be bought for an amount equal to the largest dividend check ever laid on Rockefeller's desk.

"It has been demonstrated in my own personal life, and in our organization of about 6,000 garment workers, that the philosophy of Jesus will work, and in every place that it has been made real it has worked just as it has done in ours. It is the only way."—*Colliers Weekly*.

- (b) Discuss the neighborhood value of speaking as kindly of our neighbor as we speak to him. (c) How can we best find our M. I. A. Advanced Senior neighbor? (d) Discuss the "Thought Exchange" on part of our programs as a means of finding our intellectuality. (e) Discuss the social period as a means of discovering our neighbors.

2. Original Problems Suggested by Members of the Class.

III. Social Period

1. Material Suggested:

- (a) A story of the "Best Neighbor I ever had." (b) A story of the "Most humorous neighbor I ever had." (c) Interesting neighborhood happenings.

2. Additional Material by Members.

IV. Announcements and Assignments

Singing, "Nay, speak no ill."
Benediction.

LESSON II—GETTING A HOME

I. Lecture

1. Definition of Home

- (a) More than the house or place in which one lives. "The place where mother is."
- (b) To a latter-day Saint home is a sacred institution, a place where the most hallowed associations and holiest responsibilities are realized. "It is the great conservator of goods, the "seeding place of virtue." It is the origin of all civilization. The laws of a nation are but rescripts of its domestic codes. The words uttered and the doctrines taught around the fireside are the influences that shape the destinies of empires."

2. Importance of Home Work.

- (a) "No work, I care not how important it may seem to be, whether in church or state, in science art or philosophy, begins to compare in its importance with that done by the father and mother in the home, who are the first of sovereigns and the divinest of parents."—*Theodore Roosevelt*.

3. How to Get a Home.

- (a) Name various plans for securing possession of a home.

No attempt should be made to prove that it is cheaper to own a home than to rent. Difficulties in the way acquiring a home should be pointed out in advance rather than having it left to be discovered by the young couple to their dis-

illusionment and bitter disappointment. Taxes, special assessments, improvements, interest and other elements of cost should be clearly stated. But when this is done the lesson should be impressed that notwithstanding this, it is far better to own a home, and the hard discipline required to bring this about will prove a great benefit to the members of the family from the oldest to the youngest.

The character of the home owner is always positive, that of the renter negative. One is the stayer, the other the drifter. One represents permanent, the other transient. The owner sits beneath his vine and fig tree with positive virtue growing within him. These are integrity, courage, thrift, initiative, independence, good citizenship, parental love, faith in Providence. These virtues are developed in his own soul and transmitted to his children who rise up to call him blessed. Happy is the community where a large portion of the population own their homes—Condensed from Prize Essay by *Willard Done*.

(b) Own Your Home.

The man is bravest and most valiant in defending his own state and nation, who has a spot of ground there with the sanctified walls and roof and loving associations that make the spot his home. There can be no such sublime patriotism in the heart of a man who is constantly quarreling with his landlord over the "comforts" of a flat. The owner buys his home and gets immediate title; the renter pays for it in installments and never gets title. The owner *lives* in his home and therefore loves it; the renter merely *camp*s there.

"Happy, then, is the community where a large proportion of the citizens own their homes. It will be more frugal, law-abiding, thrifty, progressive, substantial, united, loyal. There will be developed the 'homely' virtues destined to save state and nation and society from disintegration. For the family is the unit of every community; and the family flourishes best and gives greatest strength to the aggregation of which it is the unit." Among the Latter-day Saints 76 per cent are home owners.

II. Thought Exchange

1. Problems suggested for getting a home. (a) Discuss building a home. (b) Buying on installment plan. (c) Co-operative efforts of the family. (d) Inculcating thrift and economy in the children. (e) Industrial unity in the family.

2. Original problems by the class.

III. Social Period—

1. Material Suggested: An Evening of Short Sentiments on Home.

- (a) Sentiments from the class.
- (b) Sample story—Jennie Lind's Experiences.

"Next to religion the home sentiment is the strongest in the human heart. At the name of home the better impulses of every heart awakens. The powerful influence which the home sentiment exerts on the minds of men was shown in a striking manner some years ago at the Castle Garden, New York. Some ten thousand people gathered to listen to the sweet voice of Jennie Lind. She began with the great compositions of the masters of song. The audience applauded her with respective degree of appreciation; but at length when with sweetness in her voice she brought forth 'Home Sweet Home' at once the irrespressible contagion of sympathy spread through the audience. Peals of thunderous applause resounded until the storm was stopped by the very ecstasy of those who listened; and when the soft refrain was heard again that mass of humanity was melted into tears. The great masters were all forgotten while ten thousand human hearts knelt at the shrine of a poor and obscure outcast. Why was this? Must these mighty names yield their places to one whom the world has forgotten? No; it was

simply because when sorrow placed his iron hand on the heart of Howard Payne he chanced to strike that chord which vibrates to a higher touch than any in the human heart save that alone swept by the Master's hand."

IV. Announcements and Assignments

- (a) Singing, "Home, sweet home." (b) Benediction.

LESSON III—THE HOME AND ITS NEIGHBORHOOD

I. Lecture

- (a) A growing consciousness of home and neighborhood development; is a source of joy and a factor of happiness.
 (b) "Not a having and a resting, but a growing and becoming."
 (c) "Better to live in a cottage on hero street, facing the rising sun, than to live in a mansion on easy street facing the setting sun."
 —George H. Brimhall.

II. Thought Exchange.

1. Suggested problems for class discussion.

- (a) Correlate with Lessons I and II.
 (b) Discuss the meaning and significance of "Home and Neighborhood."
 (c) This year's course is more practical than theoretical; vitalize more than memorize its lessons.
 1. Discuss ways and means of doing this. 2. Prize gardens.
 3. Prize neighborhoods. 4. Inspection tours, etc.

"To be a nation right and state right, we must first be community right."

Discuss the importance of being home right in connection with this quotation.

Read Edward Bok's account of his neighborhood activity. Pages 360 to 365 *The Americanization of Edward Bok*.

Of Edward Bok's work, Doctor Lyman Abbot, in *The Outlook*, said: "It has made Marion a model suburb, which may standardize ideal suburban life, certainly for Philadelphia, possibly for the United States." Marion was simply dormant, awakened by a master organizer, it was brought vividly to a neighborhood consciousness.

- (d) Tell how the Pioneers of Utah built homes and made neighborhoods beautiful, happy and desirable. *Founding of Utah*, by Levi Edgar Young.
 (e) Name three magazines on "Home and Garden," worthy of a place in your library.
 (f) Beautify your neighborhood by beautifying your home.
 1. Make your house and grounds the most attractive, most healthful and most desirable in your neighborhood.
 2. Mental conditions are contagious, so also are home and neighborhood conditions contagious. Illustrate.
 3. Homes and surroundings influence the neighborhood, neighborhoods influence the city; the city the state; the state the nation.
 (g) Safeguard the home and neighborhood.
 1. Prevent damage to property.
 2. Provide home and neighborhood play grounds. Discuss ways and means.
 3. Home and neighborhood cooperation for the promotion of children's physical, mental, moral and spiritual development and welfare.
 (h) Importance of home and neighborhood sanitation.

Suppose that in a healthy and happy neighborhood a strange plant should suddenly spring up, giving off poisonous fumes and matter into the air. Suppose the neighbors and everyone who passed by became very ill and many of them died because of the deadly fumes from the plant.

Would anyone allow such a plant to ripen its seeds and scatter them about, that soon the same kind of plants would be growing along all the streets and in all the dooryards? Or would they destroy this plant root and branch?

Suppose a poisonous reptile should appear in the neighborhood and attack the people. Would the people allow it to live and multiply? Or would they kill the reptile doing them so much harm?

Poisonous plants like the one described do not live, and poisonous reptiles are very rare. But in every part of the land, in every town and village there are countless millions of small plants and animals which do attack the people, causing them to become very ill, and many to die. These plants and animals are called disease germs. By proper sanitation and precaution these organisms can be destroyed and the people made immune to their deadly poisons.

2. Original Problems by Members of the Class.

III. The Social Period.

"Hidden Proverbs," *Education by Plays and Games*, by Johnson, page 187.

IV. Announcements and Assignments.

Singing, "The old oaken bucket," first and second verses.
Benediction.

Autumn

The Autumn leaves, come tripping down
On breezes lightly blowing;
They form a cover o'er the ground,
And soon it will be snowing.

They're red and yellow, green and brown,
And other rainbow hues;
The trees are stirred from root to crown,
And give to Fall it's dues.

Already comes the tinge of frost
Upon the Autumn air;
And soon the brooklet will be lost,
Beneath a leafy lair.

The blood is tingling in my veins
Well-filled, with youthful ire;
And though it snows or even rains,
I'll bless the Autumn fire.

Of all the seasons of the year,
The best to me is Fall;
With harvest o'er, and winter near,
A time of joy for all.

Monroe, Utah

WESTON N. NORDGRAN.

MESSAGES FROM THE MISSIONS

To the Elders in the Field—Please, in reporting messages, give brief faith-promoting incidents, thoughts, and ideas; new methods of work; effective and rare travel events; answer to prayer; directions by the Spirit, notable conversions; manifestations of the power and goodness of God, and other kindred subjects.— State the facts briefly and to the point.— Let your illustrations show the persons and places, in these events.

Activities and Baptisms in Central States Mission

"In the work of the Lord, only our best efforts will be accepted." This thought is instilled in the hearts of the missionaries of the Central States mission. Through energetic effort the honest in heart are searched out, and where literature can be placed in their hands, the seeds are sown which later will bear fruit. During the first four months of the year, 2,258 Books of Mormon have been sold, 1,708 loaned, and 14,467 other books. During the same period of time 120 baptisms have been performed.



CENTRAL STATES MISSION, INDEPENDENCE CONFERENCE

First row: Harriet Larkin, Nellie Moncur, Ebba Bills, Mae Wolfley, Luella Anderson, Ruth Horne, Lela Ward, Amy Anderson. Second row: Wilford T. Young, N. LeGrande Larsen, Pearson H. Corbett, conference president; Mrs. S. O. Bennion, president mission Relief Societies; S. O. Bennion, mission president; Riley A. Gwyn, mission secretary; Conrad Sorensen, former mission secretary; Gailord L. Taylor. Third row: Ressa Lounsbury, Thora Hatch, Iva M. Beus, Bessie Williams, Jessie Henricksen, Lavell Jones, Donna Durrant, Myrtle Johnston. Fourth row: Emery B. Nelson, John Daniels, Belmont D. Smith, Theron Griffin, Arden M. Thaxton. A. D. Burton, president South West Missouri conference; Glenn C. Schmidt, Karl Skinner. Fifth row: Otis Nielson, Glen M. Bennion, Lafayette Wright, Joseph F. Catmull, Elved B. Williams, Leland W. Rawson, R. Warner Davidson.

One-Hundred Fifty Baptized in Dresden

Elder Roland B. Smith, Dresden conference, Germany, March 21, 1925: "Dresden is the Paris of Germany, the music and art center of Europe, on the beautiful river Elba, and is one of the foremost cities of the German republic. The work of the Lord commenced here in the year 1855, a branch being organized on the 14th of October, when Elders Franklin D. Richards and Richard Kimball visited Dresden. William Budge labored here at that time, having been transferred from Switzerland. On the above date the first baptism was held in the river Elba at which Karl G. Maeser, Edward Schoenfeld and Edward Martin were baptized, Karl G. Maeser being the first in this land to accept the restored gospel. The promulgation of the gospel was hindered in various ways until the late World War, but during these arduous times in which the elders suffered banishment and imprisonment, the seed of truth was planted and has held life through several decades to blossom forth as the rose at the present time. The Dresden branch now numbers 300. The Church owns a beautiful chapel. Hundreds have left here to make their homes in the valleys of the Rocky mountains, but the Dresden branch is still flourishing and growing. The Dresden conference numbers about 800, 150 having been baptized in the last twelve months. The number of missionaries is comparatively small. The fields are ripe, but the harvest workers are few. At a special meeting held February 19, President James E. Talmage and President Fred Tadje were present. Nearly 600 Saints and friends assembled in the chapel to hear their message. President Talmage was warmly welcomed on his first visit to Germany since presiding over the European mission. We thank him very much for the many good and helpful instructions he gave us."

Opposition in Manchester Subsiding

Elder Rabald D. McGregor, conference president, Manchester, England, reports prospects brighter in that place than for some time, due to the splendid work of the missionaries and the Saints and of the lessening of prejudice and opposition. A recent visit of President James E. Talmage had a marked effect upon all who heard him. The traveling elders are thoroughly united and are constantly and consistently aided by the local priesthood and lady missionaries, of whom there are considerable number in each of the seven branches of the conference. They go out willingly for one or two hours and often more after a long day's work in mill or factory, and receive willingly the rebuffs of many in giving away tracts and literature, all of which manifests a deep sincerity and an abiding testimony of the gospel. Through this work and the prestige of President James E. Talmage, opposition so current two years ago is rapidly subsiding and new openings are constantly and daily presented. Hundreds of people are manifesting a keen interest in our message in Safford and showing us unusual courtesy, and the detectives appointed at headquarters to attend our meetings for the purpose of preserving order are our genuine friends. We hope soon to open a branch here.

Seventeen Baptized in Compton, California

Lorin C. Miles, president of the Los Angeles conference, reports on August 11, that the missionaries are striving to implant the gospel spirit in the hearts of all, whether in the cities or the rural districts. A marked increase is noted in the distribution of various Church books and tracts, also in the number of converts receiving baptism and confirmation. In Madera the city marshal informed the elders that because of complaints which had reached him, they'd better leave town. He said, "We cannot uphold your doctrine." The missionaries presented the matter to the city mayor who invited them to attend their council meeting to be held a few days later. The accusers were asked to be present, but failed to appear. The missionaries learned later that

the complaint came through the Ministers' Union. This is a fair sample of the complaints against "Mormon" missionaries and the usual result of the investigation.

Elders in the Compton branch have worked wonders in preaching and teaching the gospel. There are 100 Saints in this city of 10,000, and they have a well organized Sunday school and Primary and hold regular Sunday evening services. In six months past 17 converts have been baptized in Compton.



Missionaries are as follows, back row, left to right: Willis E. Dutson, Maynard Summers, Sacramento-Gridley conference; Mark C. Black, Kenneth A. Nielson, San Jose conference; Griffith Kimball, San Bernardino conference; Lucille Holdaway, San Diego conference; Lloyd A. Peery, Lorin C. Miles, incoming conference president; Marion A. Halliday, Ferdinand Hansen, Axie Spackman, San Diego conference; George E. Harris, Fresno conference; Luther Y. Smith, Clyde Thompson, Sacramento-Gridley conference; Lucy Eldredge, Fresno conference; Leland R. Wright, James E. Crook, Leo J. Huskinson, San Bernardino conference. Middle row: Annie B. Quist, Louis S. Iverson, *Calimis* Editor; Moselle Michaelson, president Y. L. M. I. A. and mission Primary; Frank Brown, Los Angeles conference; Charlotte Stahr, assistant president mission Relief Societies; President Joseph W. McMurrin; Margaret K. Miller, president mission Relief Societies; Lewis E. Rowe, superintendent mission Y. M. M. I. A. and Sunday schools; Laura I. Astle, corresponding secretary; Reed S. Gardner, mission secretary; Mrs. John Spencer, visitor. Front row: President Ellis M. Orme, San Diego conference; Arnold C. Brems, Thelma Taylor, Milton W. West, Evelyn Schank, Sarah Cornick, President Ernest M. Horsley, Long Beach conference; Verene Adams, Noel A. Fuller, Madora Lund, John Spencer, visitor.

A Place of Baptism

In Bielefeld, Hannover Conference, Germany, it is a wonderful feeling for the Saints to go through the woods to the place where their branch

baptisms are held. The spot is situated away from all traffic which adds to its spirit of sacredness when the Saints are gathered around it. It is seldom



PLACE OF BAPTISM AT BIELEFELD

that a service is held that the baptism of Joseph Smith and Oliver Cowdery is not mentioned, for the spot is very much like, judging from the pictures that are printed, the renowned place on the Susquehanna. The grounds are private property and no transgressing is allowed, but special privilege has been given the Bielefeld branch to hold services at any time for which the Saints are very thankful, for to attend the spiritual baptisms held there is indeed a joy and faith promoting.—*Llewelyn R. McKay.*

Latter-day Saints' New Church in Kidderminster

Elder Alvah N. Stout, president of the Birmingham conference, England, writes of an interesting occasion in that conference in the form of the dedication of a house of worship at Kidderminster, under direction of President James E. Talmage, June 14, 1925. This has been made possible through the combined efforts of the elders and Saints who have worked incessantly. The chapel was purchased from the Countess of Huntingdon Connexion—an evangelical organization—and under the supervision of the traveling missionaries, who, for months have labored at it, has been renovated and the grounds beautified, with the result that it stands as a testimony of the integrity and unselfish sacrifice of the Latter-day Saint people.

The building is an imposing structure of red brick and sandstone after the Gothic style of architecture. More than 350 people can be accommodated. The ceilings and walls of the interior have been redecorated to harmonize with the oak color of the benches and stand. At the rear of the chancel an elevated platform provides for choir seats and organ. In front of the organ a beautiful stand and pulpit have been erected under which a baptismal font has been installed, being equipped with a coil heater, the heat supplied by the chapel heating system. Splendid class rooms, with modern conveniences, are

found on either side of the stand, and the building is equipped throughout with an electrical system.

This is the second chapel to be dedicated in this conference. The occasion was marked with an inspiring address by President Talmage, who dwelt on the meaning of "Dedication"; and then offered the dedicatory prayer. Sister May Booth Talmage and a number of the elders present spoke also. The Handsworth choir and male quartet gave special musical numbers, and Charles C. Edwards and Lucy Nightingale sang solos. The missionaries feel that the acquiring of this chapel is going to be an added help in bringing the gospel to the people. Many are seeking to know the teachings of "Mormonism"; others have applied for baptism.



CHURCH BUILDING OF THE LATTER-DAY SAINTS IN KIDDERMINSTER
Birmingham, England, dedicated June 14, 1925, by President James E. Talmage,
purchased from an Evangelical Organization—the Countess of Huntingdon Connexion.



Above front row: John H. Smeath, Thomas S. Griffiths, Kenneth F. Schade, mission secretary; Joseph E. Tillotson, outgoing conference president. Dr. James E. Talmage, mission president; May Booth Talmage, president mission Relief Societies; Alvah N. Stout, incoming conference president; Howard Cook, mission secretary-treasurer. Back row: George T. Harrison, Ellis L. Rees; Joseph L. Muirbrook; Leland N. Wight; Lester D. Hovey, conference clerk; James H. Bowns; Morgan Hawkes; David H. Newman.

Below: interior view Kidderminster Church, a Gothic structure with seating accommodations for 350 people.

On the Temple Grounds, Hawaii

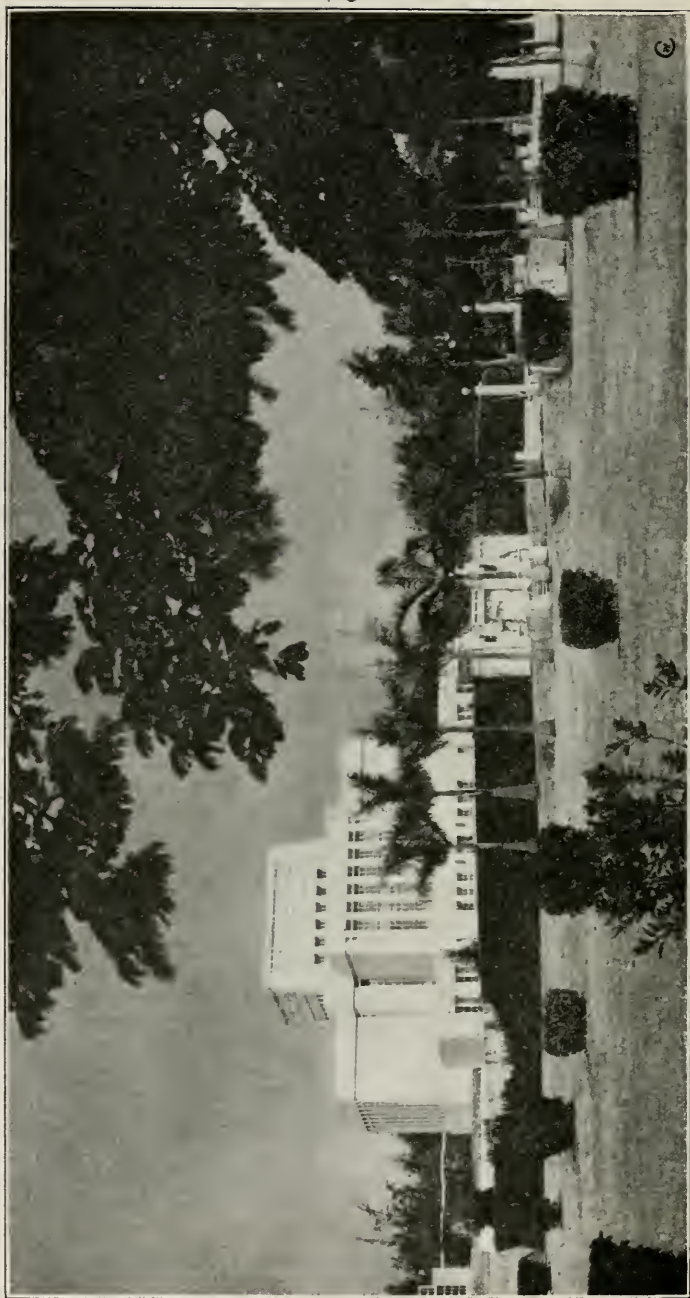
The other morning I dropped in to see Brother Nelson at the Bureau office, and found him looking through the Tourists Register at the many peculiar names and divers places written on its pages. At once my interest was aroused and I joined him in the amusing perusal. We opened the book at random to a page which happened to be on an ordinary week day, but see what its 37 signatures revealed: Hawaii, 3; Alabama, 1; Texas, 2; Japan, 5; N. Wales 1; Cuba, 1; China, 7; California, 7; Massachusetts, 2; New York City, 1; Connecticut, 1; Minnesota, 2; Phillipines, 1; Australia, 2; Rhode Island, 1.

There were as many from China as California registered; more from Japan than from right here in the islands; Australia's representatives equaled those from Massachusetts; and all together they represent one-sixth of the states, several of the territories and four foreign countries of the world. Another page proved that representatives had been here from Russia, England, Austria, South Africa, San Pete county, Brigham City and almost one-third of the states in the Union. We had heard of Brigham City but we could not find San Pete county in the Almanac of the world. Last Sunday over 150 signatures were registered, which only represents, however, approximately one-third of the visitors on the grounds for the day. This was an ordinary Sunday crowd—nothing special—but they came from 33 states of the mainland, five islands of the sea, and eight continental foreign countries. On some special occasions we have as many as four or five hundred visitors in one day, four hundred names is the most registered in the book in one day, so far.

Since January, 1924, over 10,000 have registered at the Bureau, while the number since Thangsgiving Day of 1919 has reached near 66,000. This, however, is only one-third of the actual number of visitors, which means that almost 200,000 or upwards of a quarter of a million people have beheld the transcending beauties of our wonderful Laie temple, most of them openly admiring and praising all they have seen and heard before leaving the grounds.

The Tourists Bureau of Hawaii is beginning to recognize the fact that the "Mormon" Temple at Laie is one of the main attractions of the Islands, and each year the number of tourists visiting the temple grounds is increasing rapidly, as will be seen by the following estimate taken from the signatures in the register: 1920—4,800, 1921—5,100, 1922—5,700. 1923—14,400, 1924—28,800, 1925—

Many admire the beauty of the land-scape gardening; others stand spell-bound at the architectural grandeur of the temple itself; a few, however, more farsighted and spiritual minded than the multitude, see beyond the surface beauties into the wonderful principles that caused the erection of such an edifice. Here the principles of the gospel are presented in a most effective manner by means of the splendid figures so cleverly arranged on the four temple friezes. Keen interest is aroused right from the start by these. In natural consequence an explanation is at once desired as to the significance of each. Then comes the opportunity few missionaries in the world enjoy—that of presenting the gospel message by request to a group watching, listening with eager interest. The desired purpose is accomplished—a seed of truth is sown, the gospel is here reaching the ears of thousands upon thousands from the four quarters of the earth. yea, indeed, "Every nation, kindred, tongue and people," and under such favorable circumstances that most of this enormous number have left the grounds with entirely a new conception of "Mormonism." The Lord works in mysterious ways, but true it was when the angel told Joseph Smith, the plowboy, that through his instrumentality "a marvelous work and a wonder would be accomplished in these latterdays."—*J. Wesley Williamson.*



Ka Halelaa Nani Loa, Hawaii
(The Temple Beautiful)

Photo Copyright, J. Wesley Williamson

New German-Austrian Mission Created

On August 22-24, 1925, a most successful large conference was held at which time the official division of the Swiss-German Mission took place. In attendance were President and Sister James E. Talmage of the European Mission; President and Sister Fred Tadge of the German-Austrian Mission; President and Sister Hugh J. Cannon of the Swiss-German Mission and President and Sister Charles Hyde of the Holland Mission. This is perhaps the first time that four European mission presidents have been in attendance at one conference. The main session of the conference was held on Sunday afternoon at which time the division of the mission took place, forming two missions as follows: The German-Austrian mission with headquarters at Dresden and the Swiss-German mission, headquarters at Basel. The German-Austrian mission includes the Berlin, Stettin, Konigsberg, Breslau, Vienna, Dresden, Leipzig and Chemnitz conferences; President Fred Tadge was appointed to preside over this mission. The Swiss-German mission includes Hamburg, Hanover, Cologne, Frankfort, Stuttgart, Basel, Bern and Zurich conferences, with Hugh J. Cannon as president. At this afternoon meeting between fourteen and fifteen thousand people were in attendance. Five large overflow meetings were held at which nearly five thousand people came to hear the word of the Lord, hundreds of whom were friends and investigators, showing that many people are anxious to hear the gospel. Needless to say, all the Saints and missionaries were spiritually renewed and invigorated, returning to their different fields of labor and homes with great rejoicing. Prospects in these conferences are good for the future. Up to date, over one hundred persons have been baptized this year. We thank the Lord that he has prospered us in our efforts to teach the Gospel and we send greetings and best wishes to all friends and supporters of the Truth.—*E. DeMar Anderson*, president Chemnitz conference.

Elder Richard R. Lyman in the Mexican Mission

The first of a series of conferences to be held in different parts of the Mexican mission by Elder Richard R. Lyman, of the Council of the Twelve, and President Rey L. Pratt was held in El Paso, Texas, August 1, 2 and 3. Missionaries of the states of Chihuahua and Sonora, Mexico, Arizona and New Mexico, were in attendance in addition to those laboring in El Paso, Texas.

The interest of the members and investigators was manifested by an unusually large attendance at the public meetings. Many visitors were present from neighboring branches of the Mexican mission. Aside from the talks of the missionaries several excellent sermons were given by President Pratt and Elder Lyman, those of the latter being given in English and interpreted into Spanish by President Pratt.

At the priesthood meeting reports of the work in their respective fields were given by the missionaries, which included reports of the American branch of El Paso, and of work being done among the Papago Indians of the Pima Reservation of Arizona. Instructions to the missionaries were given by Elder Lyman and President Pratt and assignments were made.

On the 8th and 9th of August the missionaries working in San Antonio, the border towns of Laredo, Piedras Negras, Brownsville, Monterey and Saltillo, Mexico, met in conference in San Antonio, Texas. Elder Richard R. Lyman of the Council of the Twelve, with President Rey L. Pratt were in attendance at the largest conference ever held in any part of this section of the mission. The newspapers gave considerable space so that many were advised of our gospel message as a direct result of the conference. President Pratt interpreted Elder Lyman's instructive sermons into Spanish and President Pratt also spoke powerfully on various gospel subjects. Many non-members attended the sessions and after the meetings several people requested that the

missionaries visit them. Fourteen elders and four lady missionaries are working here, all of whom, at the priesthood meeting on Monday, the 10th, reported much success during the past six months. Twenty-three baptisms were reported. Instructions looking to bettering the work in this part of the mission were given by President Pratt and Elder Lyman.—*Elder Charles V. Langlois.*



Left to right, front row: Robert E. Miller, Bessie Burnham, released; Zareta Farnsworth, Rey L. Pratt, mission president; Apostle Richard R. Lyman, Elizabeth N. Thomas, mission stenographer; Carol Bird, english work; Frank L. Copening, Jr., mission secretary. Second row: Ronald G. Bateman, LaVar M. Black, C. Vernon Jackson, mailing clerk; Gaius D. Call, Grace Linton, english work; Edwin C. Santeo, Pima Indians of Arizona; Jose Apolinar Bladeras, El Paso branch president; Leonard Ahlstrom, english work. Third row: Grand L. Bayles, Jesse C. Holt, Dolan B. Condie, Douglas K. Simons, Kenneth Haymore, Ivins P. Macdonald, H. Harold Davis, Wallace A. Wood, English work; Willis L. Jacobson, Samuel W. McKnight, S. Marlo Topham, James E. Sellers, Dale A. Brantner, Forrest E. Lowe and Dewey S. Farnsworth were also in attendance at the conference but were not present at the time the picture was taken.

The Book of Mormon Illustrated

In spite of July's hot weather, a large and spiritual conference was held here July 18, 9 and 20. The main feature of the conference was the Sunday school in which the message of the Book of Mormon was given. A large, black book, draped from the wall with a red curtain, stood in the middle of the stand. Upon the book, in large gold letters "Book of Mormon" was to be seen. After the eighth article of faith, prophecies, the title page, and explanations of the Book of Mormon were given, the book opened and out of its leaves stepped Mahonri Moriancumm in his native dress and told the history of his people the Jaredites. Ether, Nephi, Alma, Mulek, Mormon and Moroni followed, each in turn, and related the conditions of their times. After the narrative of each people, the children's choir sang songs

telling of its downfall. An inspirational talk from Mission President Fred Tadje put a wonderful climax on the message that we wished to give to the many new friends present.

A musical program Sunday evening was made successful with the help of Charolette Kowelewski, Berlin, at the piano, with instrumental selections from missionaries from Hamburg and Dresden, with local talent and with a choir of seventy-five (75) voices accompanied by an electric organ. The work in this part of the Lord's vineyard is enjoyed by us all. We are only sorry that we haven't more missionaries to enjoy it with us, for there is much work to be done and many souls eager to hear the gospel.—*Llewelyn R. McKay*, Conference President.



MISSIONARIES, HANNOVER, GERMANY

Back row, left to right: Jacob Wagner, Salt Lake; Ralph G. Cutler, Salt Lake; Milton Leishman, Baker, Oregon; Emil Reiman, Salt Lake; Arthur Claus, Salt Lake; J. Milton Barrett, Logan; Albert J. Huber, Salt Lake; Will O. Millius, Salt Lake. Center row: Fred L. Crandall, conference secretary, Provo; LeRoy Llewelyn, R. McKay, conference president, Hannover, Ogden; Oliver L. Richards, conference president, Frankfurt, Salt Lake; J. Hubbard, Frankfurt, Salt Lake; Elder Matheson, Hamburg, Salt Lake. Front row: G. Raymond Poulter, Ogden; Joseph Sartor, Salt Lake.

Special Privilege for Open Air Meeting Granted

The secretary of the Groningen conference, Holland, reports a general conference held in that place April 5. The Spirit of the Lord was greatly manifest, and a most successful conference held. Mission President Charles S. Hyde with Sister Hyde attended. The Monday following it was a Dutch holiday and a large open-air meeting was held in the high school grounds of a neighboring town where about 200 people attentively listened to the words spoken. "We do not often obtain special permission, as is required, because of the stand taken by some of the authorities towards 'Mormonism,' hence, this was a special privilege granted us."



JUDGE HENRY C. LUND

Born Ephraim, Utah, April 13, 1873; died Salt-Lake City, Utah, September 5, 1925

HENRY C. LUND

Henry C. Lund, son of the late President Anthon H. Lund and of Sarah Ann Peterson Lund, died in Salt Lake City, September, 5, 1925. Judge Lund, who throughout his life had been blessed with remarkable health and energy was called at the age of fifty-two after an unexpected illness of only a few weeks. Born in Ephraim, Utah, April 13, 1873, he spent his early boyhood there, and later he attended the Brigham Young Academy, in Provo, and still later graduated with honors from the Ann Arbor Law School. Immediately after graduation, he opened law offices in Salt Lake City where he remained until his death. Judge Lund met his future bride, Julia A. Farnsworth, while at school in Provo and they were married, in the Salt

Lake Temple, September 20, 1899. The love and devotion resulting from this union have been an inspiration to all who have known Brother and Sister Lund. There seven children, five sons and two daughters, all except a baby boy who died in infancy, are living to revere the memory of a most beloved father. Brother Lund was active in both civic and religious capacities. While in Ephraim, and later in the 18th Ward of Salt Lake City, he was superintendent of the Sunday School. At the time of his death he was a member of the Y. M. M. I. A. General Board, and teacher of the Parents' Class of the 21st ward.

After an extended private practice at law, he was appointed Judge of the City Court. His memory will long live in the hearts of the poor and friendless especially, who were brought before him to receive justice. To the many relatives and friends who really knew Henry C. Lund, he was a personality of wondrous sweetness and cheer. Children adored him and felt without reserve the spirit of undying youth and love in him. His wealth of friendship reached out not only to the influential and successful, but to the unfortunate and poor who were most in need of his unselfish love.—V. F. A.

If You Would be Great

If, my dear friend, you would be great

You've only to be kind and good.

You need not rule the land or state,

For all are great whose lives are good.

It does not take a prince or king

To guide the wand'rer back to grace:

A melody, to softly sing.

To keep some youth from dire disgrace.

It does not take a man of fame

To help the aged along their way;

To make the wicked blush with shame.

Befriend the lass who went astray.

It does not take a surgeon's skill

To cheer those who lie sick in bed,

That room with happiness I'd fill

By noble deeds or kind words said.

I'd rather far be just a friend,

To some poor soul who needed me.

Than gain renown and riches spend,

And rob my soul of charity.

If I would long remembered be,

Some spot be honored where I stood,

Known far and wide from sea to sea

I'd write my name by doing good.

Editors' Table

The Safe and Sane Way

We hope all will read carefully the speech of William Jennings Bryan, in the "Tennessee Case," found in this number of the *Era*. It agrees in most respects with our faith. The Latter-day Saints have faith in the existence of a personal God, and in his Son Jesus Christ, his resurrection and atonement, and in the Holy Ghost. In this faith lies the foundation of our religion. We believe, of course, in the Bible, and, besides, in the Book of Mormon, and in the modern revelations contained in the Doctrine and Covenants in which the needs of the present day are set forth. We hold that God can and does reveal himself in the day in which we live. We believe that God is the creator of the heavens and the earth and the Father of all mankind, in whose image we are created. Our religion has no conflict with scientific discovery, but refuses to accept unproved philosophies concerning the origin of man. Man is a child of God, the Eternal Father.

Ours is a practical religion and the basis of our practice is faith in a personal God as our Father; in Jesus Christ, his Son, as our Redeemer, and in his gospel given while he was on earth, as set forth in the Holy Scriptures, and in his revelations made known in modern days. These are our standards of living:

We believe that God the Eternal Father can hear and answer our prayers.

We believe in continuous revelation, both for the individual and for the Church: for the individual in his own affairs, and the affairs assigned to him in the Church; and for the Church through the president, or presiding authority of the Church.

We believe in the resurrection of the body after death, and a union of the spirit and the body forever thereafter. We believe in the judgment in which all men shall receive reward or punishment for their deeds and conduct in life from the Lord God, the just Judge.

We believe in loving God and our neighbor; in the ten commandments; in the sermon on the mount; in the beatitudes, and in all righteous actions towards our fellow men, as taught in the gospel of Jesus Christ. Read I Peter 3:8-14.

We believe that if the conduct of our lives shall conform with these standards we shall merit through the mercy of the Lord, peace, joy, health and contentment in this world, and eternal life, the Lord's greatest gift to man, in the world to come.

We believe that eternal life comes through knowing God and his Son Jesus Christ. We learn to know God through prayer, through the inspiration of the Holy Ghost, and through righteous living. "If thou wilt enter into life, keep the commandments," is a very

necessary injunction to follow. It is safe and sane, and no scientific truth or discovery, however useful, will ever upset it.—A.

Henry C. Lund

With great sorrow we record the death of our esteemed brother and co-laborer in the Y. M. M. I. A., Henry C. Lund, which occurred at Salt Lake City on September 5, 1925, in his 53d year. Brother Lund was a son of President Anthon H. Lund, and bore many of the characteristics of his admirable father. He was gentle, he was kind, he was a man of few words, and earnest work, and in his testimony of the divinity of the great Latter-day gospel, he was as true as steel. For over thirteen years he was a faithful member of the General Board of the Y. M. M. I. A., and as such labored constantly for the advancement of the cause. He will be greatly missed by his fellow workers whose opportunity for intimate association with him, created in their hearts deep appreciation for his cheerful and lovable personality and character.

We express our fervent wish that the good family of Brother Lund may find peace and consolation in the knowledge that he lived a noble and exemplary life, and that he died true to the faith. "Blessed are the dead which die in the Lord."

Close of Volume 28

This number of the *Era* closes volume 28. We thank our subscribers for their compliments and their patronage. We thank the writers who have so grandly made its pages of deep interest to our readers, and who have so generously provided us with their thoughts and ideas. We assure our patrons that no labor of ours and no means at hand will be spared to make Vol. 29, beginning with the November number, worthy of a place on the reading table of every family in the land. We call attention to the fact that we have given the subscribers one whole number—one hundred pages free—in extra space added from time to time during the past volume. If our patronage justifies, this will happen also in the coming year. We invite you to read the four-page invitation to send your subscription for Vol. 29, found in the front of this number. Awaiting your prompt action, again thanks.—A.

New General Board Members

Two new members were added to the General Board of the Y. M. M. I. A. at the June conference: J. Reuben Clark and Franklin S. Harris. Both of these brethren are well known. Brother Clark was for many years a resident of Washington, D. C., where he occupied a position in the Department of State. Within recent years he has removed to Salt Lake City, and is now a member of the law firm of Clark, Richards and Bowen. Brother Harris is President of the

Brigham Young University, at Provo, and the author of several books dealing with problems of young men. Both Brother Clark and Brother Harris are well equipped to advance the cause of the Y. M. M. I. A., and will greatly enrich the personnel of the Board.

Missionary Home—Preparatory Training School

This was recently established in Salt Lake City, and is a place where all the missionaries spend a week for instruction before they go out into the various fields to pursue their work. During the past six months about one fourth, five hundred out of nearly two thousand, of the missionaries now in the field have had the benefit of this Church missionary home and training school. This new work is directed by a Supervisory Committee composed of Elder David O. McKay of the Council of the Twelve; President Rulon S. Wells and Bishop David A. Smith. The Home, at 31 North State Street, Salt Lake City, is under the immediate direction of Elder and Sister Leroi C. Snow, who are devoting their entire time in the interest of the missionaries.

The missionaries arrive in groups on Thursday of each week and remain at the Home one week. During this time they are kept very busy following a definite program of instruction and training.

While secretary of the Eastern states mission recently, Elder Snow felt the need among the missionaries of better acquaintance with the General Authorities and councils of the Church. As soon as he was appointed to his present work, he prepared a group picture of these officials, a copy of which is used as a frontispiece in this issue of the *Era*. On arrival at the Home each missionary receives a copy of this picture and during his stay becomes acquainted with many of the Church Authorities. The picture is also helpful in the mission field.

“A Basis for Character Education”

We have received from *Colliers*, the publishers, a copy of a booklet entitled, *A Basic for Character Education*. This booklet is one of the developments of the *Moral Code for Youth* sponsored by *Colliers* and which code has found a place in nearly one-third of a million school rooms in the United States. Dr Milton Bennion of the University of Utah, Chairman of the Committee on Character Education of the National Education Association, has written a foreword to the book in which he points out that the citizens of the country owe a profound duty to the children of the nation in that they should set the child a fit example in his own personal habits and in his exercise of civic duty so that the community may be made an ideal place for children to grow to maturity. It cannot be expected that much progress will be made by the teaching of morals in the public schools if respected citizens by their everyday manner of life shall contradict these teachings. The book contains a page of the *Moral Code for Youth* in which it is pointed out that if a child wishes to be a happy, useful citizen, he must have courage and hope, wisdom, industry and good habits, knowledge and usefulness, truth and honesty, healthfulness and cleanliness, helpfulness and unselfishness, charity, humility and reverence, faith and responsibility. A number of writers present suggestions for carrying out a moral program in the schools.

Priesthood Quorums

Changes in Ward and Stake Officers

Among the changes in ward and stake officers during August, 1925, were the following: In Pioneer stake, Datus Eugene Hammond, was made president with Jeremiah A. Hancock and Charles S. Hyde, now on a mission in Holland, counselors. In the Liberty stake, Elder Wilson McCarthy was appointed second counselor to President Bryant S. Hinckley in the stake presidency. Among the new wards established in the Church in August was the Pingree ward in Blackfoot stake; and in the Grant stake, Central Park and Southgate wards. New bishops were, Richards ward, of the Granite stake, Clarence L. Gardiner, who succeeded Julius A. Rockwood. New bishops were also appointed in the Tyhee ward of the Pocatello stake; Hill Spring and Cardston 2nd, of the Alberta stake; Widtsoe of the Garfield stake, and Naples of Uintah stake.

The name of Bingham stake was changed to Idaho Falls stake, consisting of the following wards. Ammon, Beaver Creek, Coltman, Dehlin, Idaho Falls 1st and 2nd, Iona, Lincoln, Milo, Ozone, Shelton and Ucon. The Presidency of the stake is Heber C. Austin with Charles W. Hansen and Charles E. Dinwoodey, counselors, all of Idaho Falls.

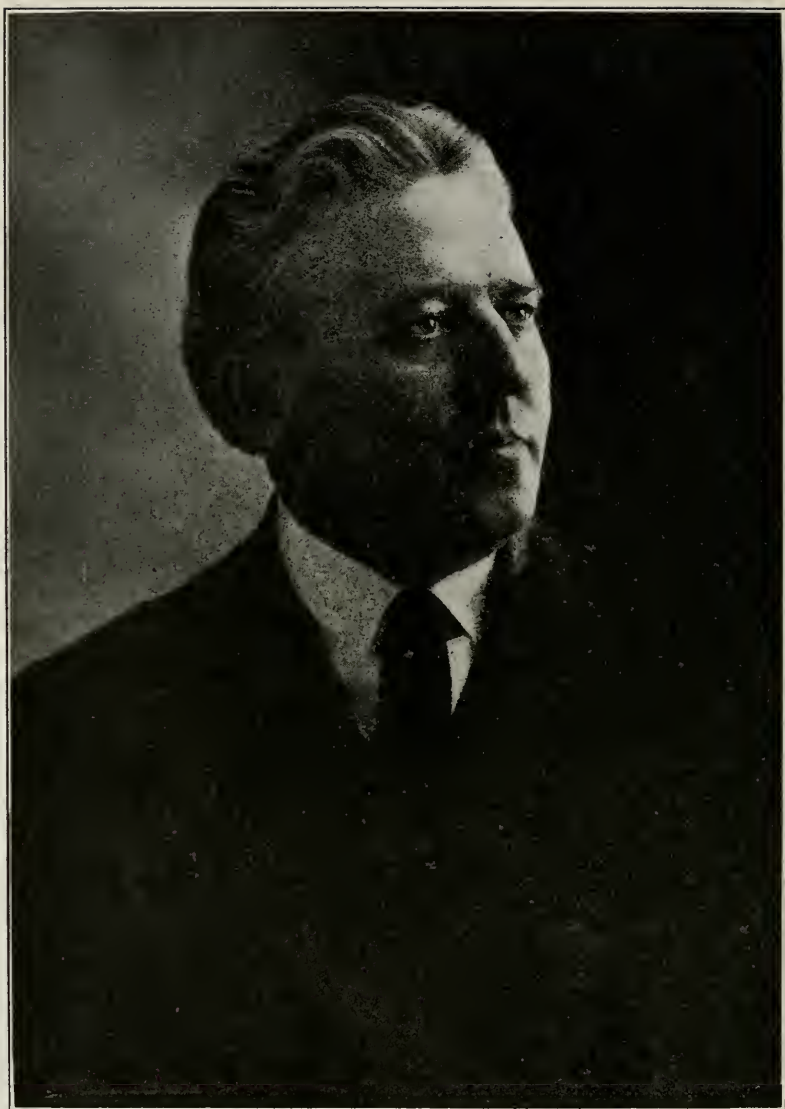
Genealogical Sunday

In commemoration of the visit of the angel Moroni to the Prophet Joseph Smith; September 21, 1823, the First Presidency set aside Sunday, September 20, 1925, as Genealogical Sunday. It was generally observed in the wards of the Church by using a part of the Sacramental meeting time by speakers selected by the bishops for the consideration of the subject: "Salvation and its Relationship to the Dead." Musical numbers appropriate to the occasion were chosen and sung. President Anthony W. Ivins is the president of the Genealogical Society of Utah.



HENRY CHARITON JACOBS AND SONS

This picture shows four sons of Henry Chariton Jacobs and his wife Susie Stringham. Left to right they are: Henry Chariton Jacobs, Bishop of the North ward of Mt. Pleasant, Utah; Zebulon William Jacobs, second counselor to President Wood of the Alberta temple at Cardston, Canada; Bishop Murray Kimball Jacobs of the Riverdale ward, Weber county; and Bishop Bryant Stringham Jacobs of the Clearfield ward, Davis county, Utah.



ELDER MELVIN J. BALLARD OF THE COUNCIL OF THE TWELVE

And Second Assistant Superintendent of the Y.M.M.I.A. Elder Ballard, it was recently announced, has been chosen to open a new mission of the Church in South America, possibly with headquarters in Buenos Aires, Argentina, where a small number of German Saints are already located. Rulon S. Wells of the Council of Seventy and also of the Y. M. M. I. A. Board, and Rey L. Pratt of the Council of Seventy and President of the Mexican mission, will accompany him. They will leave just after the October conference.

Mutual Work

Changes in Ward and Stake Efficiency Reports

The ward and stake Efficiency Reports for 1925-26 will continue as heretofore with two or three exceptions:

In the first place, in the Advanced Senior Class the average attendance will be computed for the month by a count each evening of total number of persons present whether enrolled members or visitors. To compute the average attendance, take the total number present at all meetings during the month, and divide by the number of meetings.

The slogan, item six, will be substituted in the wards by Monthly Joint Programs, as follows:

6. *Monthly Joint Programs.* If the series of programs outlined by the General Standards Committee (or substitutions approved by the stake boards) are followed; if these programs are in keeping with the Sabbath day and consists of at least one religious address with appropriate music and other exercises; and if three or more M. I. A. members participate, place ten in the proper space.

Notice that in the wards there are no nearest actual percentages in this item, but in the stake report, item six, will carry the figure nearest the actual percentage and will read as follows:

6. If the monthly joint programs outlined by the General Standards Committee (or substitutions approved by the Stake boards) these programs being in keeping with the Sabbath day and consisting of at least one religious address with appropriate music and other exercises with three or more members participating, have been followed in all your wards, place ten in the proper space. If not in all wards, give figure nearest the actual percentage.

In addition to these changes, item 2 will read:

2. "If the total average attendance in your ward in class work is two-thirds or more of your total enrolled membership, place ten in the proper space; if less than two-thirds, give figure nearest actual percentage of the total enrolled membership."

Sunday Evening Joint Monthly Programs

(See Item No. 6 in the Monthly Efficiency Report)

We Stand for an Individual Testimony of the Divinity of Jesus Christ.

I—HIS DIVINE BIRTH AND MISSION FORETOLD

(October)

"The fact that the predictions of the Old Testament prophets had reference to Jesus Christ and to him only, is put beyond question by the attestation of the resurrected Lord." (Luke 24:44, 46.) *Jesus the Christ*, p. 48.

Prophecies—

- A. Concerning His Advent. Deut. 18:15. (Acts 3:22; 7:37.)
Isaiah 7:14; Isaiah 9:6; Micah 5:2; Isaiah 11:1-4.

- B. Concerning His Mission and Kingdom. Isaiah 40:11; 32:1; 35:5, 6; Gen. 49:10; Num. 24:19; Psalms 50:1-6; Dan. 7:13, 14; Isaiah 2.
- C. Concerning His Crucifixion. Isaiah 53:9, 12; 53:3-8; Psalms 22:18; 69:21; Daniel 9:26; Psalms 40:6-8; P. of G. P., Moses 5:5-8.
- D. Concerning His Resurrection. Job. 19:25; Psalms 17:15; Isaiah 25:8; Hos. 13:14.

Note: These prophecies will be more interesting and vital to the congregation if the speakers briefly point out their fulfillment. It will be illuminating to turn to the Bible Concordance and note the great number of Old Testament prophecies concerning the Christ.

II—EVIDENCES OF HIS DIVINITY IN HIS NATIVITY AND EARLY YEARS

(November)

- A. The Announcement to Mary. Luke 1:26-38.
- B. Mary's Visit to Elizabeth and Song of Thanksgiving. Luke 1:46-55.
- C. The Announcement to the Shepherds. Luke 2:1-17.
- D. The Testimonies of Simeon and Anna. Luke 2:25-38.
- E. With the Doctors and Lawyers. Luke 2:41-52.
- F. Acknowledgment of the Father at the Baptism. Matt. 1:1-12.
- G. Announcement to the Nephites. III Nephi 2:17.

III—HIS DIVINITY PROVED IN HIS MINISTRY

(December)

- A. By His Teachings. The Sermon on the Mount. Matt. 5, 6, 7. His Parables. Matt. chapters 13, 25; Luke 15:4-7. His Discourse to Nicodemus. John, chapter 3, With the Woman of Samaria. John, chapter 4.
- B. By His Miracles. He was obeyed by the elements. Matt. 14:22-23; Luke 9:13-17. He healed the sick. Matt. 9:8-1; 20:30-34; Mark 1:40-44. He raised the dead. Matt. 9:18-26; Luke 7:11-17; John, chapter 11.
- C. By His Power Over Satan. The temptations. Matt. 4:1-11. The evil spirits. Mark 3:11; Luke 4:33-37; 8:26-35.
- D. By the Authority Accorded Him. John 7:16; 15:16; 20:21; Psalms 118:22; Isaiah 28:16; Matt. 21:42; Eph. 2:20; Luke 9:32-36.

IV—HIS DIVINITY SHOWN IN HIS DEATH, RESURRECTION, AND ASCENSION

(January)

- A. The Crucifixion. Conditions of the Sacrifice. Voluntary. John 10:14-18. Inspired by Divine Love. John 3:16; 15:13; Luke 23:34. Necessary that one outside the law should atone. *Jesus the Christ*, p. 21.
- B. The Resurrection. The story of the Resurrection. Matt., chapter 28; John, chapter 20. Proofs of the Resurrection. Luke, chapter 24; John, chapters 20, 21; I Cor. 15:3-9; *Jesus the Christ*, p. 699. Effects of the Resurrection on mankind. Romans 5:12, 18; I Cor. 15:21, 22.
- C. The Ascension. Acts 1:9, 11; Luke 24:50, 51.

V—HIS DIVINITY TESTIFIED TO BY HIS DISCIPLES

(February)

- A. By John. John 1:1-5; Doctrine and Covenants 93.
- B. By Peter: In his great declaration. Matt. 16:16. In his ministry.
- C. By Stephen: Testifies and is stoned to death. Acts, chapters 6, 7.
- D. By Philip: Testifies to the eunuch. Acts, chapter 8.
- E. By Paul: Testifies to the Gentiles. Much persecution but increases his ardor. Acts, chapters 13 to 28 inclusive.
- F. Barnabas: With Paul is stoned, will not deny testimony. Acts, chapter 14.
- G. By Silas: Silas and Paul, whipped and imprisoned, rejoice. Acts, chapter 16.

Note: The speakers should elaborate on the incidents leading up to these testimonies.

VI—HIS DIVINITY AS EVIDENCED BY THE BOOK OF MORMON

(March)

- A. The Book of Mormon a Special Witness for Christ. One of the three great purposes of the Book of Mormon is "to the convincing of the Jews and Gentiles that Jesus is the Christ, the Eternal God." Roberts, *New Witness for God*. See flyleaf of Book of Mormon; also 2 Nephi 26:12-13; Mor. 5:13-15; 7:5-10; also Doctrine and Covenants, Sec. 3:16-20.
- B. Prophecies Within the Book.
Early prophecies: Redeemer of the world. Nephi 10:4-11; chapters 11, 12; Mosiah 3:8. Of Jewish race. I Nephi 10:4-10. The Lamb. I Nephi 12:6. Creator of all things. Mos. 3:8. Need of the Resurrection. II Nephi 9:6, 7. Atoning power of the Resurrection. Mos. 15:8, 9; Alma, chapter 40. Later prophecies. Samuel the Lamanite. Helaman, chapter 14. The inspiring story. III Nephi, chapter 1.
- C. His Appearance and Ministry Among the Nephites. III Nephi, chapters 11, 19, 20, 27, 28.

VII—HIS DIVINITY AS PROVED BY THE TESTIMONY OF JOSEPH SMITH

(April)

- A. The First Vision. Events preceding—Joseph's preparation. His prayer. The answer. *Writings of Joseph Smith, Pearl of Great Price*, pages 81-101.
- B. Joseph Smith's Testimony. *Pearl of Great Price*, p. 85-87.
- C. The Vision in the Kirtland Temple. Incidents connected with the dedication. *History of the Church*, Vol. II, pages 428, 435. Visitation of Moses, Elias, Elijah. Doctrine and Covenants, Sec. 110.
- D. The Last Testimony. Doctrine and Covenants, Section 76.

VIII—A TESTIMONY MEETING

(May)

We Stand for an Individual Testimony of the Divinity of Jesus Christ

The Joy Afforded by a Personal Testimony of the Divinity of Jesus Christ.

- A. Gives assurance concerning the great questions of life. Whence came man? See *Articles of Faith*, by Talmage, pages 197-199. Why is he here? II Nephi 2:19-30. What is his destiny? I Cor. 15:21-22; John 12:32; 32:14-15; Job 19:25-27; John 5:28-29; 12:32; II Cor. 5:10; Matt. 25:31-46.

- B. Inspires to correct living. Christ by his life and teachings marked the path and led the way. John 14:6.
- C. Brings freedom, peace, and joy. John 7:16; 8:31, 32; Col. 2:2; Heb. 10:19-24; Phil. 4:7; John 14:27; Nephi 28:13-15.

Brigham City, 1st and 3d, Reach Top in *Era* Subscription

We have received from the First ward, Brigham City, Box Elder stake, thirty subscriptions for the *Era*, Volume 29, with remittance for the whole amount, \$60. The ward has a Church population of 600. We congratulate the organization officers. They have received their rebate of \$7.50. They are through with their *Era* work for the year, except such new subscriptions as they may pick up voluntarily during the season, which we hope will be many more. The officers decided to comply with the suggestion of the General Board with reference to obtaining subscriptions and so divided the ward into districts and made a careful canvass, and very easily secured five percent of the ward population as subscribers without overdoing or embarrassing any people by soliciting.

We are informed that the canvass was a pleasure, and it is believed by the officers that the following benefits will be derived:

1. A real Latter-day Saint magazine will be put into these homes for each month of the year.
2. Outlines for the Advanced Senior class will be provided for thirty fathers and thirty mothers with an invitation to them to join a real school and partake of genuine and practical food.
3. The officers feel they have placed in the homes of many good people the organ of the Priesthood Quorums; the Y. M. M. I. A., and the Church Schools: with many valuable articles each month.
4. In taking early care of this work, and collecting the subscription price before the magazine is issued, they have done their part in making permanent the official organ of the Y. M. M. I. A., thus avoiding any unpleasantness of collecting during the year; and annoying experiences associated with the former method of securing subscriptions, on time, are avoided.
5. Also, by this method, they are holding up the hands of our M. I. A. leaders and showing appreciation of the splendid *Improvement Era*.

The editors and managers of the *Improvement Era* highly appreciate the labors of these officers and hope there will be thousands following their example. Later, Jesse W. Hoopes, President of the Third ward Y.M.M.I.A., Brigham City, forwarded advance payment for sixty-three subscriptions for this ward, paid by the subscribers in advance. The order reached the *Era* office on the 21st of September. The rebate has been forwarded to Brother Hoopes and the Third ward people are congratulated upon the achievement, which is a good example for other wards to follow. Thank you.

South Sanpete Scouts

On June 29-30 and July 1, 1925, the scouts of the South Sanpete stake enjoyed the most pleasant and the greatest outing at Fish Lake that they have ever held. Only Second class and higher rank scouts took part in the outing. The excursion was under the direction of Chauncey Harmon, scout commissioner. District Scout Commissioner B. W. Hawkins, President L. R. Anderson, and Mutual Superintendent C. G. Braithwaite accompanied the boys, as did scout leaders from the various wards. After pitching their camp at Twin Creeks they held a camp meeting with a program of speaking, story telling, recitations and songs which kept up the interest until bedtime. The

following day President Anderson gave all the boys a motor boat ride and the remainder of the trip was spent in hiking, fishing and games. Had it not been for the rain another evening program would have been held.



Top: South Sanpete Scouts

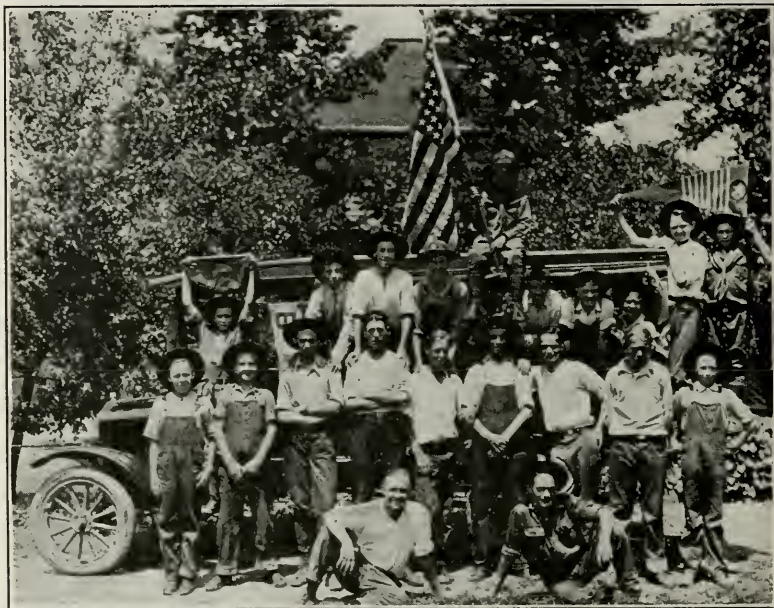
Bottom: Mirror Lake, near Fish Lake. South Sanpete Boy Scouts Outing

A Ten-Day Outing at Fish Lake

Troop 33, Boy Scouts of America, Albert Elvin, Scout Master, and Irving Beesley, Senior Patrol Leader, with twenty-five boy scouts, members of the troop, took a vacation trip at Fish Lake, leaving Salt Lake City, July 21, and returning July 31. By conducting movies in the ward under the direction of the recreation committee and through the sale of paper, the boys were able to finance the trip. Troop 33, it is believed, was the first of the Salt Lake Council to journey so far and have so good a time, under their own initiative. Several fathers took advantage of the date set apart for the Fathers and Sons' Outing of the Salt Lake stake and ac-

accompanied the boys on this trip of 440 miles through portions of Southern Utah. The major part of the distance was covered by motor transportation. Hikes were made to various points of interest from established central camps, the main encampment being on the shores of Fish Lake, where stories, experiences and instructions were given every evening around the camp fire. From that point the boys hiked to Mirror Lake and other adjacent scenic spots. On July 26, Sunday services were held at Bowery Creek under the direction of Wilford A. Beesley of the Salt Lake stake presidency. Thirteen tents were erected for the party.

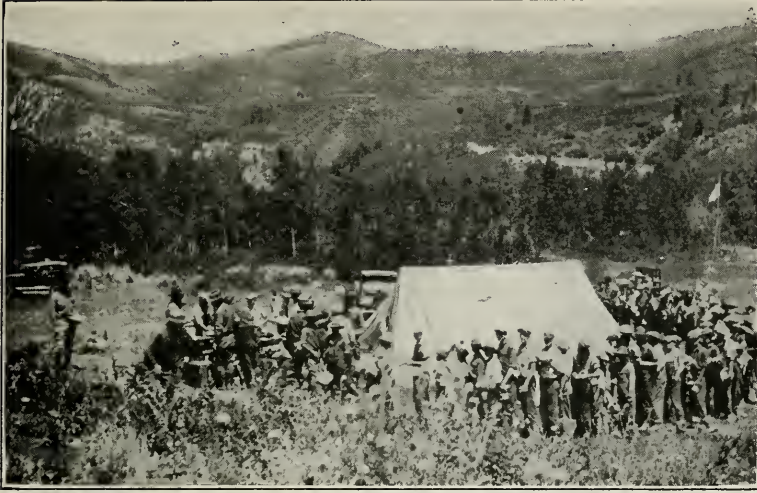
In the fishing contests, Orson Beesley won the first prize when he landed a trout 25½ inches long. Martin McKone and Shirley Brunner won the hobby prizes by finding a pair of deer antlers and a skeleton of a porcupine respectively.



TROOP 33 SALT LAKE COUNCIL READY FOR THE FISH LAKE OUTING

Grant Stake Fathers and Sons' Outing

One hundred fifty sons and fathers who participated in the Grant stake Fathers and Sons' Scout outing in a trip made by auto to the head of American Fork canyon, July 24, 25, 26, 1925, under direction of William E. Nelson, Stake Scout Master and William A. Thompson, Stake Recreation Director. The trip to the canyon was made on the evening of July 23rd. On arrival all turned in for the night to make ready for the activities for the next three days. Friday, July 24th was spent in various activities in camp, including a ball game between fathers and sons, in which the sons walked away with the game. On Saturday, 140 of the group, including nearly all the fathers, made the long but interesting climb to the top of Mt. Timpanogos and beheld one of the most beautiful sights in the country. From the top of the peak the descent was made via the Glazier route for



"THE BREAKFAST LINEUP"

one and one-half miles. A most interesting Sunday School session was held Sunday morning in a quaking asp grove, near camp, conducted by Bishop Kasper J. Fetzer, of Jefferson ward, after which dinner was served, camp broke up, and all journeyed home thus ending a most successful outing.—*W. A. Thompson.* The *Era* received a beautiful set of photographs with this account. Thank you.



A FINE "CATCH"

Lovers of the out-of-doors and of the art of fishing will delight to see this picture of President A. W. Ivins and companions at Sheridan Lake, Idaho, on August 29, 1925. It is safe to say that in the inter-mountain country there is no one more expert with the fly and rod than President Ivins, and he does not let a summer pass by without getting his "catch." From left to right; Frank J. Hagenbarth, President of the National Wool Growers Association; O. W. Adams, vice-president of the Utah State National Bank; President A. W. Ivins.

Passing Events

Mrs. J. P. Morgan, wife of the noted financier, died, Aug. 14, at Glencove, L. I., of sleeping sickness. She was the daughter of Mr. and Mrs. Edward W. Eggesworth Grew of Boston. The Morgans were married Dec. 11, 1890.

The McMillan Arctic expedition announced Aug. 19, 1925, that its main object, exploration of an unknown portion of the Arctic ocean, has been abandoned on account of bad weather and mishap to two navy planes, but that other scientific investigations will continue.

A race of people, hitherto unknown, has been discovered in western Siberia by Prof. B. N. Gorodkoff, a Russian explorer. The Siberians call them "Forest people," but they call themselves "Neshen," which is said to mean "men."

Four bodies were discovered in an ancient mound near Bainbridge, O., Sept. 10, 1925, supposed to be the remains of royal persons. Among the valuable relics found with the remains were strands of pearls of immense size, and various objects of copper and silver.

Coal miners laid down their tools at midnight, Aug. 31, in the anthracite region, involving 158,000 men in the strike. The two-year contract expired at that time, and the miners quit because the contract was not renewed. The operators insist that the settlement of the trouble include measures for avoiding strikes in the future.

A clean hotel is to be built in New York, at a cost of \$14,000,000, by Oscar A. Conkle. Ten per cent of the profits are to be devoted to missionary work, and the builder purposes to accommodate only guests that do not smoke, drink or use tobacco in any form. He also hopes to be able to exclude Sunday newspapers from the hotel.

Senator Wm. H. King returned to New York, Aug. 26, from an extended tour of the near East, where he went for the purpose of investigating the conditions, so as to be able to discuss and vote intelligently on the question of ratification of the Lausanne treaty, now before the U. S. Senate. The senator has been opposed to ratification, and in an interview on his return home he said he had no reason to change his views.

Patriarch Richard Horne passed away at his home, in Salt Lake City, Aug. 17. He was born in Nauvoo, Ill., in 1844 and came to Utah with his parents, Joseph and Isabella Hale Horne, when a child of 3 years. When a young man he was made a school teacher by Brigham Young and taught in Utah and Idaho for forty-two years. For the past twenty years he had been a patriarch and temple worker. Twelve children survive him.

The Sixth Assembly of the League of Nations convened at Geneva, Sept. 7, 1925. Paul Painleve, premier of France, called the assembly to order, and Senator Raol Dandurand of Canada was elected president. Both expressed the hope that the assembly would be able to advance the cause of peace along the lines of the Geneva protocol, by removing the objectionable provisions. Among the interested spectators were Mrs. Woodrow Wilson and many other distinguished Americans.

Early winter in the polar regions has compelled MacMillan to abandon further explorations in the North, this year, it was announced on Aug. 22. The explorers were at that time at Pandora harbor, Greenland. Trips across Ellesmere island, the message says, meant that the flyers took their

lives in their hands every time they crossed, and too much cannot be said about the courage, the judgment and the amazing ingenuity of the U. S. navy's personnel under the most adverse conditions.

The Spanish transport Espano Quinte was sunk, Sept. 1, 1925, by the Riffians, with a thousand foreign-born men on board. The transport had embarked the troops at Penon island, which is 1,000 yards off shore, and was steaming full speed with other transports to debark them at the mainland when two or three 75 shells plowed through the entire engine room. The boilers exploded and the transport sank immediately. The legionnaires were heavily burdened with grenades and cartridges and very few reached shore.

The Utah Agricultural Experiment Station has recently issued one new publication on experiments on storage of flour, and another giving an account of the rules and regulations of the second Inter-Mountain Egg Laying Contest. The former is by Dr. J. E. Greaves and C. F. Hirst of the Department of Chemistry; and the latter, by Prof. Byron Alder, station poultryman. Copies of the publications will be sent to anyone requesting them. Address Publication Division, Utah Agricultural College Experiment Station, Logan, Utah.

The Zionist world congress at Vienna was disturbed by a radical element. At a mass meeting held, Aug. 25, in connection with the congress speakers demanded that Transjordan be added to the British mandate, that a Jewish majority be quickly created by immigration, and that land held by Arabs be expropriated with a fixed compensation. One speaker demanded the organization of a Jewish army as the only safeguard of Zionism. Hooting and counter-hooting hailed the speeches until the police interfered and restored order.

Smoot will be the name of an horticultural community in southern Utah, if the plan contemplated is carried out. The state road commission on Aug. 18 learned from C. B. Petty, state representative from Washington county, of the resources of southern Utah being developed. They were told of a fruit-growing community, to be named Smoot, which will be a supply point for early vegetables and fruits for a large portion of the western and northern markets, and will have in that respect great advantages in location over the more distant California and Texas fields.

The Catholic population in the United States, according to Catholic sources, now amounts to a total of 20,738,447. This is said to be a gain of 10,608,770 members during the last twenty-five years, and 4,429,137 in the last ten years. According to the same, there are 60,155 sisters and nuns in the United States; 23,697 priests; 216 seminaries, universities and colleges; 208 monasteries, abbeys and scholastics; 592 convents and novitiates; 607 academies and boarding schools; 611 high schools, 559 hospitals and sanitariums, and 598 charitable institutions. There are 264 Catholic papers and periodicals.

A fatal fire, Sept. 5, 1925, destroyed the Utah Oil Refining company's high pressure gasoline process plant. Frank E. Storms, still foreman in charge, 19 Fairmount apartments, Rulon J. (Kelly) Arnold, still worker, 447 East First South street; Ulmont N. (Otto) Burdick, still worker, 1040 Windsor avenue, and Otto Larson, still worker, 57 North Second West street were fatally injured, and three other men suffered severe burns. The loss to the property was estimated at \$200,000. The cause of the fire is supposed to have been a bursting oil pipe, permitting the hot fluid to come in contact with the air and causing spontaneous combustion.

Judge Jacob Johnson, formerly district judge of the Seventh judicial district and a congressman from Utah, died Aug. 15, 1925, at his home in Salt Lake City. He was born Nov. 1, 1847, in Aalborg, Denmark, son of Jens C. and Mary Johnson. His father died while Jacob was an infant and he came with his mother to Utah in 1854. Mrs. Johnson made her

home in Ogden. In 1863 they moved to Sacramento, Cal., and to Carson City, Nev., in 1869; lived in White Pine county, Nev., for two years and then in 1872 he located in Spring City, Sanpete county, Utah. During the stay in Nevada he studied law and was prepared when he came to Utah in 1872 to practice his profession.

Two naval airplanes left San Francisco, Aug. 31, shortly before 3 p. m. for a non-stop flight to the Hawaiian islands. Each plane carried a crew of five, a total weight of 19,000 pounds, 1,287 gallons of gasoline, and had a wing spread of 72 feet 10 inches. The third plane, the PB-1, was unable to start with the others because of mechanical difficulties. New twin engines were installed after the PB-1 flew here from Seattle, eight days ago, and they were not adjusted completely. Nevertheless, the plane rose from the army air field at Crissy field in San Francisco in the afternoon for a trial flight just before the PN-9 planes left. At 11:25 a. m., Sept. 1, plane No. 1 was reported to be out of gas and that it had to land.

The plane PN-9 No. 3 was picked up Sept. 2, by the destroyer *William Jones*, 300 miles from San Francisco, and towed back. The other plane PN-9 No. 1 had not been found at that date. On Sept. 7, Commander Stanford E. Moses, of the flight project, said he had no hope of saving the crew of the missing craft. The missing seaplane with its crew was picked up, Sept. 10, by the submarine, R-4, 15 miles east of the island of Kauai, the most northerly of the Hawaiian group. The Commander, John Rogers, reported that the plane had been forced down by adverse winds and lack of fuel. The news was hailed with great delight in the whole land.

Rene Viviani, former premier of France, died, Sept. 7, 1925, in Paris after a long illness. Twice he filled important missions to the United States, and his oratory was so powerful that he sometimes carried the audiences with him, even if they did not understand his language, as was the case with American audiences, when he visited the United States with Marshal Joffre in 1917 and when he attended the Washington conference in 1921. M. Vivian's end came peacefully, after a long period of extreme feebleness, which friends said was to be traced to the death of his wife, soon after his return from Washington in 1922. He collapsed while pleading a case in court on June 8, 1923, and had been confined to the sanatorium since, suffering from complete breakdown.

That diplomatic relations had been resumed between Great Britain and Mexico was announced from London, Aug. 28, 1925. Great Britain and Mexico have been without diplomatic relations since June, 1924, when the British charge d'affaires, H. H. Cunard Cummins, was ordered expelled by the Mexican government and recalled by Premier MacDonald. Full diplomatic relations between the two countries, however, have not existed for more than ten years, since the British government refused to recognize either the Carranza or the Obregon governments. Cummins' expulsion followed friction which lasted for some time, finally culminating after his intervention to support Mrs. Rosalie Evans, a British subject, who later was assassinated on her Mexican ranch. Since his departure the American embassy has taken care of British affairs. in Mexico.

A Scandinavian conference was held at Mt. Pleasant, Utah, Aug. 15 and 16 in commemoration of the 75th anniversary of the foundation of the L. D. S. mission in the Scandinavian countries in 1850, by Apostle Erastus Snow, John Frosgren and their fellow laborers. The gathering was well attended, there being about 2,000 present at the Sunday services, many of whom had come from distant parts of the State. Among the prominent speakers were President Heber J. Grant, Dr. John A. Widtsoe, of the Council of Twelve, Elder Andrew Jenson of the Church Historian's office, and President George J. Cannon. Saturday evening a free concert was given

in Assembly hall. Those who participated in the concert program were Mrs. Emily Larson Knighton of Gunnison, Mrs. Hilda Christiansen of Fountain Green, Mrs. Fay Jensen, Mrs. P. C. Petersen, Eddie Isaacson, Professor Reese Griffiths, Mrs. Della Jensen, the Misses Leda and Alta Thompson, all of Ephraim, Miss Amber Hanford and Floyd Larsen of Mt. Pleasant, Miss Lucile Tuttle of Manti and a male chorus directed by Bishop E. I. Swalberg of Gunnison. At noon Sunday an elaborate cafeteria luncheon was served by members of the Mt. Pleasant wards under the direction of Mrs. Bent R. Hansen, at North Sanpete high school, free to all out-of-town visitors. Much commendation was accorded the Scandinavian choir from Ephraim and Manti directed by Professor Fred Fjeldsted of the Snow College at Ephraim.

Do the people of Utah realize and place commensurate value upon the prestige and influence which have come to them in recent years, both nationally and internationally, as illustrated in this photograph by the Keystone View Co., Inc., of New York, and published throughout this country and in Europe? The Keystone's notation, under the picture, is:



THE BIG THREE

"The Big Three" on Belgium's Debt to Us. Senator Reed Smoot of Utah, President Calvin Coolidge and Secretary Andrew Mellon of the Treasury, photographed at the Coolidge home, Plymouth, Vt., where the two members of the Foreign Debts Committee conferred with President Coolidge on the Belgium Debt situation.

The Shenandoah was destroyed by a terrible storm, Sept. 3, on a tour

from its air port at Lakehurst, N. J. Fourteen of the crew perished. Among these was the captain, Lieutenant Zachary Landsdowne. The ship, after having passed the Ohio river, encountered an electric storm and a squall suddenly forced it up from an altitude of 3,000 to one of 7,500 feet. The pressure was so great that the ship was broken into three sections. The control cabin, swung beneath the fore section of the ship proper, broke away and crashed to the ground while at an altitude of several thousand feet. It carried most of the crew who were killed. Released from the control cabin, the fore section, measuring about 150 feet, and bearing seven survivors, free-ballooned for more than an hour and finally was landed near Sharon, twelve miles from where the control cabin crashed, near Ava. The main section, carrying twenty-six survivors, landed with a crash which sent several of the crew diving through the outer covering to the ground. A middle section of some fifteen or twenty feet settled down in pieces over the countryside. The Shenandoah was the first rigid airship built in America. Six hundred and eighty feet in length, with a maximum diameter of 78.7 feet, she contained nineteen gas cells with a capacity of 2,115,000 cubic feet. Her power plant consisted of six 300 horsepower Packard engines, capable of driving her at a maximum speed of sixty miles an hour. She was completed in the summer of 1923 and her test flights were very satisfactory. While attached to her mooring mast at Lakehurst on January 12, 1924, the ship was torn loose in a violent gale, but the damage then sustained was soon repaired. Last October she was given a remarkable test in the form of a transcontinental flight. Including a stay of eleven days on the west coast, she was away from Lakehurst eighteen days. Her actual flying time between Lakehurst, Fort Worth, Texas, San Diego, Cal., and Camp Lewis, at Tacoma, Wash., and return, not counting the time consumed in locating mooring masts through fog on two occasions, was 235 hours 11 minutes, against the fastest express train time between these points of 272 hours 30 minutes, deducting time for connections.

Peter N. Hansen, president of the Bear River stake, died at his home in Elwood, Sept. 10, 1925; he was born in Bornholm, Denmark, May 24, 1855, and joined the Church in 1865, coming to America in 1872. He was a constant and faithful worker in civic, political and Church positions all his life. He was the first secretary of the Y. M. M. I. A. when organized in Bear River, Jan. 1, 1876. He was appointed stake president of Bear River stake, in 1917, and was beloved by all the people. Funeral services were held in Garland, Sept. 14, 1925.

Index for Volume 28

An elaborate index of the contents of the present volume of the *Improvement Era* has been prepared and will be sent free to any subscriber making application to the business office, Room 406, Church Office Building, Salt Lake City, Utah.

"We appreciate very much the *Era* and the splendid articles it contains. We look ahead for its coming each month."—*Orvil J. Nish*, Montrose, Colorado.

We extend our appreciation to the editors for the companionship of the *Improvement Era*. We are anxious to receive it, that we may read the many good things it contains.—*Woodruff H. Medley*, DeMoisne, Iowa, president West Iowa conference.

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HUMOROUS HINTS

(Contributions for this page of the *Era* solicited.)

Some girls learn how to skate easily,—others take a number of sittings.—Glen Perrins.

They had sheiks in the olden days but no one ever heard of a she sheba walking home from a chariot ride.—Glen Perrins.

Patient: "There is an awful rumbling in my stomach, doctor, just like a wagon going over a street car track."

Doctor: "H'm! Probably the truck you ate last night."

"Am sorry we called ye at this oor o' the nicht, doctor, on such a treevial maitter, said McIntosh. "Ye see, we thoct that wee Wullie had swallowed a quater, but my wife has been countin' up her cheenge and it turns oot tae be only a penny."—Ex.

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"Honesty is the best policy," but it is a trifle too honest when the cook refuses to skin the banana.—D. C. R.

A northerner cycling through Alabama met a farmer with a herd of lean hogs.

"Where are you taking your hogs, friend?" asked the northerner.

"Out to pasture," said the farmer.

"What for, friend?"

"What for? Why, to fatten 'em up, of course."

"Gracious," said the northerner, "it must be pretty slow work to fatten hogs on grass. Now, where I came from, friend, we fatten our hogs on corn. It saves a lot of time."

"Mebbe so, mebbe so," said the farmer. "But what's time to a howg, anyhow?"

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"Dat? Why, dat was nothin' only de gen'man from the furniture store collecting his easy payments."

True to Form—it is reported (unofficially) that a young Hebrew in one of the Officers' Training Camps was on guard duty and was fully equipped with the countersign and other information necessary to his task. In the course of the night he heard a noise close by and demanded, "Who goes there, friendt or foe?"

"Friend," came a voice from the dark.

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Ye modern Proverb—Six days shalt thou labor and on the seventh do all thy odd jobs.

A traveling man once found himself obliged to remain in a small town on account of a washout on the railroad caused by a heavy rain, which was coming down in torrents.

"This certainly looks like the flood."

"The what?"

"The flood. You've read about the flood, and the ark landing on Mount Ararat, surely?"

"Gee, mister," returned the inlander, "I ain't seen a paper for three days."

THERE IS NO TOP

No man or woman ever reaches his limits of progress, though many stagnate for want of effort. Are you in a rut? Are you standing by while the world moves forward. Wake yourself. Get into day school or evening school and do some regular study. Make ready for opportunity.

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